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MAKING THE BIBLE DESIRED

BY

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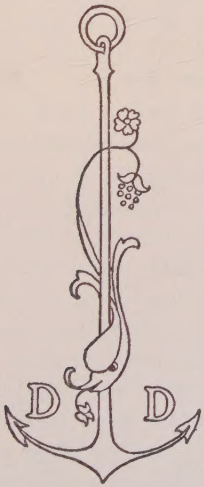

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PREFACE

The secrets of successful religious teaching are the same the world over. The application, however, varies with local conditions and with the special problems boys and girls are facing. In considering how to teach his own class, the teacher needs both to grasp underlying principles, and to know how it is possible and desirable to bring them to bear on actual practice.

This book was written to fit the needs of teachers of religion in China. In preparing it for wider use it has been largely re-written. But the stories and suggestions still deal mainly with China. Once a teacher understands how the principles discussed effect teaching under one set of circumstances he may be able to apply them in a different situation. If the illustrations had been distributed over many countries, the impression left might have been confused. If the suggestions had been made general enough to fit anywhere, the ideas conveyed might have been vague. A number of stories from other places are included in order to bring out the application of the same method under varying circumstances. By emphasis upon the solutions which have been found effective within a single nation, a more vivid picture may result. Its value should be that of any telling example—to make easier the grasp of the principles, and to demonstrate how these influence practical teaching. This value would not be affected by the appearance, at the same time or since, of several books which express the same principles with

brevity and clarity,[1] or which describe teaching of the same type in America.[2]

An attempt has been made to accomplish the extremely difficult task of expressing ideas that are thoroughly technical without bringing in a single technical expression. It would have been much easier to use the terms and phrases of the learned than those of everyday conversation. Superficial writing may seem impressive by its use of long words and quotations; but simple language of itself serves to emphasize how easy to understand and to apply are the results of scholarly study.

In its original form the book was published a year ago by the China Christian Education Association, in English and Chinese, under the title "Desired Bible." It was written at the request of a committee composed of most of those who were especially interested in religious education in China. They contributed their experience and criticisms, and the book, therefore, does not merely represent one individual's opinions.

The committee had been asked to write text-books for Bible classes in Middle Schools (that is, for schools which cover the six years of study between elementary school and university). Each member undertook to teach a class of seventeen-year-old boys or girls, discarding all existing books and traditions, and simply asking himself: "What will help these boys or girls to live as Christians, now?"

When they met to compare results they found that no two had used the same materials, but that all had followed the same method. To make the pupils conscious that

[1] *E.g.*, A. J. Gregg, "Group Leaders and Boy Character." The Christian Quest Programme of the International Council of Religious Education. "A Guide to Group Leadership," issued by the Religious Education Council of Canada.

[2] *E.g.*, "The Project Principle in Religious Education," by E. L. Shaver.

Christ could help them in some of their difficulties, each teacher had had to begin with the problems of the particular students taught, and in no two cases were these exactly the same. A simple statement of *how* to teach was felt to be more needed than a text-book giving detailed directions as to *what* to teach.

But the committee also found that they had a new idea of what should be taught. Bible study seemed more important than ever; but Bible study, prayer, and the effort to live with others in a Christian spirit all were seen as means to an end—the transforming of lives. Sometimes one means proved more effective, sometimes another. Bible study itself found its place in a larger purpose—making boys and girls more Christian.

Many people have contributed their criticism and experience to the book. The original committee included Dean T. T. Lew, Dr. E. W. Wallace, Dr. C. S. Miao, Dr. Luella Miner, Mr. E. J. Winans, Mr. Lennig Sweet, Dr. J. F. Li, Miss Jessie Payne, Miss Mabel Nowlin, Mr. W. R. Leete, Dr. C. K. Searles, Mr. W. H. Gleysteen, Mr. H. S. Martin, Miss Alice Reed, Miss Lelia Hinckley, Mr. A. G. Robinson, and Dr. F. S. Kao. In the rewriting, valuable suggestions have also been given by Professor Adelaide Case, and Professor Tredwell Smith of Columbia University, Miss Mary Allison of the Canadian Girls Work Board, Miss Mary Pearson and Dr. L. A. Weigle. Much is due to Mr. T'sai Yung-Ch'un, and to students both in America and China. Special mention should be made of my debt to Dr. E. W. Wallace.

CONTENTS

PAGE

PREFACE v

INTRODUCTION, *Luther A. Weigle* . . . xi

Part One

THE METHOD

I. MAKING THE BIBLE DESIRED 3

II. CHANGING EVERYDAY CONDUCT . . . 12

III. CHRISTIANS WHO CAN STAND ALONE . . 21

IV. THINKING IN TERMS OF INDIVIDUALS . . 31

V. BECOMING A GOOD TEACHER 42

VI. KNOWING THE STUDENTS 47

VII. HOW TO BEGIN 55

Part Two

THE METHOD AT WORK

I. DESCRIPTION OF SUCCESSFUL CLASSES . . 71

1. The Class That Failed Successfully, *R. H. Ritter* 72

2. Begun in Peking, Continued in New York, *D. D. Barbour* 78

3. Worship for Little Children, Conducted by Boys and Girls, *M. Rankin* . . 80

4. Worship to Meet Conscious Needs, *A. D. Heininger* 84

5. Mission School Girls as Missionaries to America, *A. C. Munger* . . . 86

PAGE

6. A Unified Religious Programme, *E. J. Winans* 87
7. Minor Prophets Guiding Action Today, *W. H. Gleysteen* 93
8. Text-books Adapted to Local Needs (Report of work done by *Mabel Nowlin*) 96
9. Conducting a Half-day School and an Eye-clinic, *W. R. Leete* 99
10. A Sunday School Conducted by Middle School Girls, *A. C. Reed* . . . 103
11. School-boy Foster-fathers, *R. H. Ritter* 105
12. Dressing Dolls for "The Poor Little American Children," *A. C. Munger* . 107
13. Choosing the Most Worth-while Religion, *W. H. Gleysteen* 108
14. A Christmas Party, *L. Sweet* . . 109
15. Christmas and New Year Festivities, *E. J. Winans* 111
16. Practical Sanitation, *Sie Tong-shan* . 113
17. Training Village Christians in India, *W. J. McKee* 115

II. Outlines for Group Activities . . . 121

III. One Hundred Plans 124

IV. Classified List of Books 135

INTRODUCTION

One of the most brilliant men whom it has been my privilege to teach is a Chinese Christian, Dr. Timothy Tingfang Lew, Dean of the Theological College in Yenching University, and one of the leaders in the forming of the National Christian Council of China. The peroration of the eloquent address in which he pled for a Christian Church in China which will rise above the differences that hold the churches in America apart, ended with the quotation: "Let us agree to differ, but resolve to love." I have been told that at the meeting in Indianapolis of the Northern Baptist Convention, when it was feared that strife over theological issues might disrupt that body, this sentence from Dr. Lew's address hung as a motto upon the convention hall. There is something dramatic about that, and more than dramatic—it is soul-searching. Back from China comes the message to the churches in America: "Let us agree to differ, but resolve to love."

There is something dramatic, too, about the publication in America and England of Mrs. Barbour's book, after the original edition, published in China, has been exhausted. A member of Dr. Lew's faculty, Mrs. Barbour became the centre of a group of progressive teachers who, in various mission stations, experimented with new methods of teaching religion along lines indicated by modern psychology and evoked by the perplexing problems of life under rapidly changing conditions. She has here recorded these experiments and the educational theory underlying them, in a book that is clear, concrete, and extraordinarily suggestive.

This book will convey to many a quite new impression of the intelligence and vigour, and the freedom from stereotyped ways, with which many missionaries of to-day are attacking their problems. More than that, this book has a real contribution to make to American—and British—thinking and practice in religious education. We have had too few fundamental treatments of methods of teaching in this field. Mrs. Barbour deals with fundamental principles sensibly and soundly, yet untechnically. I do not believe that there is a single technical expression from cover to cover. Coming out of China, this book will be widely read in America and Great Britain; it will arouse discussion, help to clarify issues, and stimulate many to better teaching.

L. A. Weigle.

Yale University.

Part One

THE METHOD

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CHAPTER I

MAKING THE BIBLE DESIRED

All over the world teachers are concerned at the general ignorance about the Bible and the indifference to Bible study. They wish they knew the secret of those teachers who have succeeded in making the Bible known and loved and an influence in the lives of their students.

An occurrence in a New York Sunday School may suggest some reasons for such success:

"Dem kids has broke two more windows dis mornin'. . . ." The janitor was incoherent with rage as he led the newly arrived Director of Religious Education to see the wreckage. "Eider *dey* leaves dis church or *I* do! Dey don't learn nuffing here. What can *she* do wid dem?" and he pointed scornfully to the over-dressed débutante who was their teacher.

The Director went upstairs to the Sunday School room. A young man was banging upon the bell and shouting, "Now we will all unite in prayer," in a voice which tried to make itself heard above the commotion created by a Bible hurled into the midst of a class of little girls, by a chair removed from under a portly gentleman, and by a scuffle between two boys, over a hat. The Director was called from the room. The choir master and an angry old lady both began to talk to her at once. Eventually she discovered that the choir master was demanding the expulsion from the Sunday School of some boys who had gone into the chancel and had torn up the music on the choir stalls. The old lady was demanding punishment of the boys who had snowballed her from the church grounds as she was passing.

A month later the Director went to the tower which had become the classroom of the gang of small boys. She was troubled at what might be happening, in view of the lateness of the dressy little teacher. She found ten heads bent over the long table. "Hi, there, you kid," said the ten-year-old president from the end, "cut it out! you're interrupting our work." The Director looked to see the nature of this absorbing work. All ten boys were reading their Bibles. "Here, fellows, here's something'll get 'em. '. . . they stoned Paul and dragged him out of the city.'"

What had happened? On the Sunday when the Director had been begged on all sides to send away from the church the boys who so disturbed its Sunday peace, she had obtained permission first to see what she could do with them. She had gone immediately and told them that she had thought of several interesting things for them to do that year and that they might choose between them. They selected a plan to "adopt" a class of boys taught by a friend of hers in Syria. Before the hour had ended they had concluded that the youngsters in Beirut should not only have jack-knives and jig-saw puzzles for Christmas but something that would make them want to take an active part in helping their country. A biography of Paul was finally agreed on, since he was the greatest man who had come from that part of the world. In order to make their tale readable, it was agreed to write it in the form of a journey. Steamship and tourist agencies were to be consulted for pictures and information, a boat and cabins selected, an itinerary made out and imaginary letters written from each place visited describing what they saw there and what Paul had done there. When the teacher went into the room on the Sunday a few weeks after this they were busily consulting the Book of Acts. Before the end of the year they had read not only a num-

ber of descriptions of the country, past and present, but all of the Book of Acts and all of Paul's Epistles and they had tried to find out not only where he went but why he went there—what he was trying to do and how he went about it. Throughout, the boys' attention was bent upon proving to the Syrian boys that Paul was really the greatest Syrian, and making clear to them the sort of man a country most needs.

This large amount of Bible was read with profit, understanding, and keen interest, because the boys were finding in it an answer to a difficulty they were already eager to solve: How to help the Syrian boys and their "distressful country." This problem also forced their attention on the real message of the Bible. Had they made the imaginary journey without this problem in mind, they would doubtless have found some amusement, but their chief memory would have been of where Paul went, not why he went. After all, the use of the Bible only becomes deeply religious when we study it not as history, but as a guide to life. It was of the utmost importance that the boys began with a conscious difficulty and turned from it to the Bible for help. The desire to learn is keenest when a person wants help in a difficulty. Beginning with a conscious problem is therefore the chief secret in making students want to study the Bible.

The class studied just as much of the Bible as they found vitally helpful in answering their questions. In most cases, as here, this involves the thorough study of larger portions of the Bible than has been possible with other methods. But there are some questions which can be answered most helpfully from other sources, and some which call for long pondering of the implications of a very small section of the Bible; and there are students who are not ready to understand or to desire more than the simplest and most obvious teachings on the subject in

hand. There may thus be a considerable time during which the actual number of chapters used is few. What matters is not their number, but whether they are loved and lived. It is one of the many Christian paradoxes that the teacher whose concern is to teach a great deal of the Bible in the end fails. The teacher whose attention is focussed not on quantity but on quality, and who offers his pupils only the parts of the Bible for which they are ready, can in the long run actually expect familiarity with a larger amount of the Bible. If the pupils feel its value they themselves choose to study more than could ever be asked of them.

There were thirty boys in the Bible course required of all first-year students in a Peking commercial school. They were non-Christians, some had been reading anti-Christian literature; all were opposed to the idea of Bible study. The Chinese college student who was their teacher felt that however evident to him might be their need for a study of Christ's life, the class should want it before it was undertaken.

For some weeks there were lively discussions of Chinese ways of business in treatment of employés and customers, money-lending, and hours of labour—with much expression of dissatisfaction at many of the conditions.

Then they turned to Western business methods. Some advocated them as a cure; others thought they were already responsible for most of China's ills.

After several hours of discussion aroused by the teacher's questions, it was decided that both in Chinese business life, and in Western, there was some good and much wrong. The class talked actively about what could be done. Education was advocated; but other members pointed out that education of the employer sometimes increased his ability to exploit his apprentices and custom-

ers. The teacher said that the least selfish business as yet known in the world was carried on by certain Christian employers on the basis of the teaching of Jesus. Thereupon a Mohammedan advocated his religion as the only solution; a Confucianist and an atheist forthwith proceeded to demolish his arguments—and each other's. All other ideas being in this way found unsatisfactory, someone suggested that they look further into this teaching of Jesus that had been mentioned. It was the last lesson of the year, and the class broke up with the request for a course the following semester on the life of Christ, for they wished to know how his ideas would be applied in business and how unselfish character could be formed.

The teacher began with the most important interest the class had in common, and stimulated the boys to discover that there was a problem involved, and that the methods ordinarily tried would not solve it. This led them to decide for themselves that the solution offered by Christ was worth investigation.

What were the results of this class?

(1) The boys thought about their future occupation from the point of view of its effect on others, and connected the idea of Christianity with the changing of everyday life.

(2) They developed an interest in Christ and a desire to know more about him.

(3) When they studied the life of Christ the next term, they were likely to learn more, and remember longer because of this interest.

If the teacher had begun directly with a study of the life of Christ, what would have been the probable result?

(1) The antagonism of many of the boys to Christianity would have been increased, because they would

have felt that it was forced upon them. They would have come to the study looking for things to criticise and dislike, and would soon have forgotten the teaching, which did not fit in with their mood.

(2) At the end of their first semester they might have been able to pass an examination on the facts of Christ's life.

The difference in result is important. In one case we have a class willing to study about Christ, and we can hope that when they study his life they will be led to respect it and that some will follow it, because they find in him the answer to questions of which they are conscious. In the other case, we would have had a class who, for the most part, would have left the study in an attitude of sullen indifference, or even of active opposition. They might have known a good many facts about the Bible, but surely any teaching would have been irreverent, or even bordering on sacrilege, which lessened respect for the Bible or for God.

Moreover, since attitude largely determines the amount studied and remembered, the class which spent half its time in getting ready to answer a problem in the light of Christ's life, is likely by the end of the year actually to know more facts about Christ than would have been the case if the total number of lessons had all been spent in considering those facts. *The child learns best when he desires what he is working for and when his purpose guides his method of work.*

If the students in the Commercial class had not come to want Bible study, what could the teacher have done? He should not have proceeded with the study in any case. He should not necessarily have considered himself a failure. Antagonism or indifference are sometimes so deep-seated that years are needed to overcome them. Moreover, the amount of the Bible studied is not in itself the

measure of successful religious teaching. Bible study is important because it is a help to that way of life we call Christian. There are other helps also indispensable, such as prayer or the ability to be of use; and emphasis on these other means may for a while better suit the students' stage of development. Whether or not the right means were chosen would be judged by the effect upon the students' daily lives. All the time, however, the teacher would watch for opportunities for the class to discover the desirability of Bible study. He would not force Bible study. Neither should he be satisfied to be permanently without it.

A class which seeks Bible study *remembers* more than one which is merely mildly interested or apathetic. The reason is that such a class takes advantage of the laws of psychology—which are simply the rules of common sense and experience, tested and revised by scientific research.

One such psychological law says:

The action or idea for which the person is ready is satisfying.

Another law says:

The action which is satisfying is remembered or repeated.

The converse of these laws also is true.

In the commercial class, had the teacher started at once with the Gospels, the boys would have been ready to dislike them. The only things that they would have found satisfying and therefore easy to learn, would have been those remarks of their teacher or classmates which would be in harmony with that dislike. Is it strange, therefore, that from our Bible classes there sometimes come men who forget or neglect the Bible?

Desires are not merely means to an end. *Desires are ends in themselves.* A child learns best what he desires

to learn, whether it be ways of cheating undetected, or ways of talking to God. The boys who wrote Paul's life learned the better because they wished to learn. But it was of enormous importance *what* they desired to learn. The desire for Bible study was encouraged not only because it ensured a more extensive knowledge of Paul's life, but because the teacher could not be satisfied until the boys wanted to read the Bible. It is also significant that they wanted in the Bible the really vital thing. There is a vast difference between trying to learn the places he visited and trying to find out what Paul was attempting to do and how he went about it. That the child desire help from the Bible in daily living would be therefore both the goal and the method of reaching the goal. In education, end and means are inseparably connected.

The Bible is emphasised in this discussion because it has been central in school and Sunday School, but the same principles apply throughout religious teaching. Desire for prayer is an essential means for learning prayer, because without it a person prays neither much nor well. The desire to pray is also an objective in itself because we want Christians who would rather talk to God than to their closest friends.

Desire to serve is valuable as a means because a child learns best to help another when he most cares about the other's good. Desire to serve is an end in itself, since no one has quite caught Christ's spirit until he is as much concerned about the shortcomings and sufferings of any brother man, as is a mother about her small boy's cut finger or quarrelsome temper.

Christ's teaching and our educational psychology often tend in the same direction. The fundamental thought common to the various schools of mental hygiene is the seriousness of neglecting a child's loves and hates and

fears. They also insist that desire and action should all lead in a single direction. Their message of the importance of a personality integrated around a worthy purpose, might be expressed in Christ's own words, "If thine eye be single thy whole body shall be full of light."

SUMMARY

Boys and girls should really desire what they are to learn.

Desiring what is to be learned enormously facilitates the learning, both as to quantity acquired and length of time it is remembered. Desires are of still greater importance as ends in themselves. It is of the essence of a Christian character that he care for what Christ cared for, and that every minor objective be related to an inclusive purpose in line with Christ's.

QUESTIONS AND SUGGESTIONS FOR IMMEDIATE USE

1. What interest could you use in your own class in order to arouse in the students a desire to study the life of Christ?
2. What method will you adopt with any of your students who are more or less antagonistic toward Bible study?
3. Why is the Bible so often disliked by pupils in their teens?
4. Make a list of ten things which you hope students will want to do before completing the study of religion in your school.
5. Recall in detail two instances in the last week of a student who said or did something differently as a result of his Bible or Sunday School class. Are such instances numerous? Why?

CHAPTER II

CHANGING EVERYDAY CONDUCT

Bible study frequently fails to affect character as much as we have a right to expect. A conviction is growing that when Christians are hard to distinguish from their companions in business, politics or playground, something was wrong in the way they were taught.

In ordinary life, *an action or idea is learned by using it under guidance in the circumstances under which it will be needed.*

In learning to be a carpenter a boy accompanies a man who is already a carpenter. The boy watches, asks questions as to why and how, and helps a bit. When he first drives a nail or saws a board he does not do it very straight. He goes to the older man to learn why he failed, and then tries repeatedly until he is able to do the thing to his own satisfaction and the man's. No carpenter would give his son lectures on architecture and books on the lives of great carpenters, put the tools in his hands for the first time, and send him out to build a house. Yet in religious education we try to do just this. We drill our children in theology and the facts of the lives of God-filled men—or of Christ himself—and then we expect them to go out and build for themselves a life.

An electrician would not describe a dynamo and then tell his son, by way of practical experience, to draw a picture of what he thinks it looks like, or colour the motto "Positive poles attract negative." Yet many Religious Education text-books simply discuss how Christ's teach-

ing would be applied in daily life—often using vague and general terms. The "practice" or "expression work" suggested may be only the colouring of a picture or the copying of words in a note book, though occasionally the students are told to go and make application at home under circumstances that must be found and used without guidance and alone.

The common-sense way was Christ's way. He was not satisfied that his disciples should have information about God and himself and the Bible. He demanded a man's whole life purpose—"seek ye first"—and judged men by their ability to express this purpose in daily life—"by their fruits ye shall know them." So he trained men in the way which would accomplish this, the way indicated, by common sense and by psychology; for the more we examine the teaching of the leading modern psychologists, the more we find that there is much in common between the methods they advocate and those followed by Christ. "He knew men's hearts," and his way of doing things accorded with the working of their minds. Therefore he gave them opportunity of doing with him the sort of thing he wanted them to do after he was gone. At first he let them watch him and help him as he went about preaching and doing good, answering their questions, and telling them, as fast as they were ready to understand, why and how each thing was done. Gradually they themselves did more of what Christ was doing, planning with him beforehand the work they were to undertake, talking over their results afterwards, and coming to him with perplexities and failures.[1]

In such teaching, *ideas and the ability to use them improve together.* Experience is necessary before a person can think deeply or even discuss profitably. Unless ideas

[1] *E.g.,* Matthew 17: 19.

are put into practice, there is always the risk that they be half understood or contrary to the facts. Also, each time a person succeeds in what he is trying to do, he not only sees more clearly its real worth, but his idea of what is most worth doing is likely to have grown. This enlarged idea in turn influences what he does so that action is not drill, but is directed in the light of ever more exacting standards. Behaviour and thought each continually make the other better.

In such teaching there is less danger that a student acclaim noble sentiments without any effort to change his own bad habits. Teachers of religion have always to beware that they do not improve ideals without improving conduct, since a person is actually made worse who continues to do wrong, knowing it to be wrong, than he was when he acted in the same way in ignorance.

In a certain Sunday School the pupils decided to be responsible for the Christmas celebration in a newly started settlement house. In going over the list sent by the settlement, these seventeen-year-old boys found mention of a family who otherwise would have no Christmas festivity, and chose that as their part. Before buying the Christmas dinner they sent a delegate to discover the number and age of the children. He found that the father was in prison, that the mother was out working all day, and that there were three children—a little cripple, bed-ridden, and two younger ones, locked out during the day for fear they would hurt the cripple. A question from the teacher led them to suggest that cranberries and turkey were no real kindness to a family without a fire to cook them, and changed their plan to include coal, a bag of flour and a few small Christmas toys. The boy who delivered these on Christmas day asked the mother about the cripple.

"Couldn't the doctor cure him?"

"I haven't never had money enough to call the doctor."

So the boys took him to the doctor, who thought that braces and crutches might enable him to get about, and that in time regular treatments would cure him. The doctor gave his services without charge, but braces cost money, and the boys were sons of teachers or came from similar families where money was not plentiful. Ways of earning were therefore discussed, with the result that all winter long two boys got up at five to take care of the furnaces of their neighbours, one shovelled snow, and another delivered newspapers, and in the end they succeeded in meeting a really formidable bill.

Soon after Christmas a member of the class went to take the cripple for one of his weekly treatments. He found the seven-year-old brother on the doorstep, smoking. Next Sunday he reported the fact. "Gee, we must make that kid cut it out!" exclaimed another. "I like that, when you smoke yourself!" was the retort. There followed a lively discussion on the ethics of smoking, which the leader directed by questions that guided their attention to matters they were in danger of overlooking, until they came to the conclusion that the little boys must stop smoking, and that they themselves must stop first. The next time the cripple was taken for treatment, the boy delegated to carry him found the other two children on the sidewalk playing a gambling game. The following Sunday the discussion therefore centred on gambling, "playing for keeps," and so forth.

"But," asked the leader, "if you are going to make them stop smoking and shooting craps, what will they do while their mother is away?"

The dangers of hanging about saloons or breaking windows were evident, and ultimately the class concluded to invite the little boys to the teacher's house one afternoon

a week, in order that they might keep them out of mischief for that day, and might teach them games to play on the other days. In the lesson hours they discussed what they would do when the little boys came. The teacher started the boys thinking about some of the fundamental questions involved in the spending of free time, and about the chances for self-control, fair play and team spirit in certain games. Occupations for the little boys were chosen on this basis.

Early in the year, when a particularly knotty problem was before the meeting, a boy had suggested shyly, "This seems kind of tough for us boys to handle. Do you think we could ask God to look after those kids when we aren't there?"

The rest of the class time was spent talking about prayer, and several of the boys told the teacher afterwards that this was the first time that prayer had really meant anything to them. A prayer thus gradually became a regular part of their class meetings. There seemed to be so many things they needed help about!

Thus a group of boys in six months gave a Christmas dinner; planned and paid for the cure of a crippled boy; played big brother to two small boys; stopped their own swearing, gambling and so forth; and finally left the family they had befriended able to care for itself; for when the father was let out of prison they found him work, so that the mother might stay at home and take care of her own children.

These were the results of which the class were conscious.

But the teacher was aware of self-centred boys who had become thoroughly concerned for the welfare of someone else; planned how to meet the needs that they had seen; done each day several hours of hard physical labour to raise money for other people; given much of their re-

maining free time to taking a small cripple to the hospital and to teaching games to little street urchins; developed real self-control for the sake of the example they set; evaluated their own leisure occupations; and discovered the worth of prayer, through actual experience in finding that it filled a need.

In other words, the boys had lived as Christians. Their actions and their thought had progressed hand in hand, and each forward step had been sought by the class, each action planned and carried out by them. The busy business man who was the teacher had arranged that the class should be confronted by a need, and step by step his questions had kept them thinking about what was involved and what could be done. The purpose and the planning the class had taken for their very own.

Such a course exemplifies another law of psychology: *Connect, during learning, ideas or actions which you wish connected in use.*

In some Bible classes the connection made is between *Bible* reading and *boredom,* so that when the Bible is mentioned, the boredom will tend to recur; or between *Bible* and *classroom,* so that, when standards of conduct are needed at home, or in school activities outside the classroom, the teachings of the Bible will not tend to come to mind. The teacher cannot too carefully ask himself what are the connections which are really taking place. Often the most significant ones are not noticed by either pupil or teacher. A Sunday School raised an unprecedented amount of money for missions by a competition in which paper ships bearing the names of the classes raced each other across a chart that covered one wall of the assembly room. Feeling ran so high that the girls of the classes which alternately held first place would not speak to each other on the street. The actions which the teacher was

consciously teaching were not affecting the lives of the girls as deeply or permanently as those which were unnoticed and incidental. *All* ideals and actions connected during learning are likely to be connected in use.

When the big boys befriended the little cripple and his brothers, connections were made between pity for a sick child and trying to remove the cause for pity; between smoking and thinking of its effect on others; and, to a certain extent, between making a plan and carrying it out; between having a difficulty and praying to God for help. Prayer in difficulty had only been learned to a certain extent because the connection made was between asking God's help and a difficulty felt in that group with that teacher when meeting as a Sunday School class. An idea or action learned is only used on a new occasion in so far as the circumstances are similar, or a conscious ideal has been built up and is felt to apply. A certain professor whose note-books and manuscripts are exquisitely neat, continually loses them beneath the littered piles of disorder on his desk. It is because learning is so extremely specific that ideas and actions have to be learned under circumstances as far as possible identical with those under which they are to be used.

Because of the significance of the unconscious learning which is going on parallel with the intended work, and because of the tendency for ideas or actions only to take effect in situations like those where they have been learned, it was of the utmost importance that in the class described the boys were working in friendly co-operation with each other and with the teacher. The boys were doing tasks similar to ones they might undertake outside of class and they were working with the very boys with whom they naturally spent their days. Therefore, outside of class that friendly co-operation may be expected to continue.

There are, however, classes where boys are taught "love thy neighbour as thyself," but penalized if they try to help their neighbour with his school work. Training for social living is chiefly given by the experiences of social living during the training.

The class also owed its success to working in accordance with the psychological laws mentioned before. The boys will be likely to repeat the habits, and remember the ideals that they have learned, because they were eagerly interested in all that they were doing. Because they really cared about helping those boys, their work was satisfying to them and the ideas gained in the discussion, and the habit of prayer and of putting oneself in the other person's place and doing what he needs, will therefore be more likely to be retained.

SUMMARY

In ordinary life we seek to teach an action or an idea under the conditions under which it will be used. In so doing we are following Christ's method of teaching, and we find that there is much in common between his way and that advocated by psychologists. It is small wonder that a class so conducted should accomplish much in service, and in the development of Christlike character and the change of daily behaviour.

QUESTIONS AND SUGGESTIONS FOR IMMEDIATE USE

1. What is the teacher's part in influencing the daily conduct of his class?
2. Think over the last class you taught. How far did your work deal in generalities such as "duty," "honesty," and "love," and how far with the solution of

actual situations where these principles are met in real life by the members of your class?

3. What are the associations called up in the minds of your class by the mention of the Bible and Bible study?
4. Recall a time during your own childhood when you were permanently influenced in one way while your parents or teachers were absorbed in teaching you some different thing.
5. Select a Sunday School course and look over the "expression work." What Christlike work does it plan for the class to do? What habits will actually be formed? (For instance, neat drawing, careful pasting, "saying grace" before meals.)
6. How can we prevent our students falling away from Christianity after they leave our classes?

CHAPTER III

CHRISTIANS WHO CAN STAND ALONE

Decisions, plans, and evaluations of results should be made by the students themselves.

This gives the only possible assurance of lasting results from teaching. And more permanent results are everywhere sought in view of the serious tendency for young people to drift away from active interest in Christianity soon after leaving school or Sunday School.

Whether the effort to live as a Christian grows, or stops, when teaching stops, depends largely on the way the children have been taught. If we do all the thinking for them, merely passing on ideas which they are expected to accept with docility, or directions we wish them to follow unquestioningly, we can hardly wonder that when they have left school and there is no one to tell them what to think and to do, they sometimes cease to be active Christians.

Moreover, if a child is taught to believe what he is told, he will believe good things as long as he is under good influence, but will as readily accept the opinions of bad leaders. At a time when un-Christian ideas are being voiced with such vigour this is an especial danger.

A teacher once had a student who was a delight. Every opinion of her teacher's she accepted with alacrity, every suggestion she carried out in detail. "Here," said the teacher, "is one who can carry on as I would do after I have gone." A year elapsed, and the teacher returned to see how her work had pushed forward in her absence. She found that the work had not only not expanded—it

had completely stopped. The girl who had so quickly accepted and carried out every idea presented to her by one teacher, as quickly followed the opinions and directions of a new friend of diametrically opposite views. And, on reflection, the teacher was not surprised. The girl had not formed the habit of deciding for herself what was right and true. She had not even thought out and accepted for herself the ideas the teacher gave her. She had simply learned to think and do as she was told.

Such blind reliance on authority, whether of church, teacher or Bible, is always easier than the effort of thinking for oneself. But at best it produces only conformity. Its usefulness stops when one authority is replaced by another, as happens when a boy goes from school into the influence of politics, of business or of friends who oppose religion. Each of these may demand, with quite as much assurance as did the school, that the boy accept their standards. There is no way yet known by which we can be absolutely sure that the students will continue to live as they ought. But if a boy has learned, in every small lesson and happening of the school, to decide for himself what is right and true, if he reads the Bible because he has himself seen its value—then it is far more likely that when new problems and ideas have to be confronted alone, he will continue to think and act wisely for himself. None of us can foresee what our children will face ten years hence. All we can do is to train them to judge fearlessly what is right, and to plan clearly what to do, regardless of the pressure of public opinion. Then, if they have learned to desire Christ with all their hearts, and to put into practice each ideal, we need not look with fear to the time when they must face strange temptations alone.

When children are permitted to make their own decisions and plans there is always a chance that their conclusions may differ from the teacher's. Of course discus-

sion and the forms of self-direction are sometimes used as mere devices—schemes to get the children to accept an idea with the minimum of resistance. But if the teacher is honest in encouraging initiative, differences are sure to arise. The teacher may present the reason for his disagreement. If this fails to convince the pupils, and no serious danger is involved, it is well to let them go ahead. The question, in fact, often arises as to whether the value of experience to the children is not greater than the value of property endangered. For mistakes are necessary to learning, and, as has already been said, the worth or weakness of an idea is often not fully realised till it is carried out.

Moreover, the teacher's view may conceivably be the wrong one. Originality is needed even when it does not follow accepted standards and conventions. Progress has come through people who have differed from the rest of the world. Many of the greatest contributions have been made by very young people. No one could be expected to make progress in a big undertaking who has never been permitted to take an original line in small matters. And great contributors to human progress have usually been considered wrong by their superiors. If we encourage careful thought on all phases of plans proposed, if the person who proposes them is held responsible for seeing them put into effect, and if his purpose is in line with Christ's, the teacher has done his part.

Youth is challenging all authority to-day. It is impossible, even if it were desirable, to restore the old obedience of thought and action. But Right need fear no challenge. God, the Bible, the uniqueness of Jesus, can stand unlimited investigation. Nor need we fear for the young people. They will attain what the old authority tried to give them, if they are seeking truth unselfishly and thinking clearly and testing their conclusions by experience. The

danger is not that they question authority, but that their purpose be selfish, or their thought confused. A teacher need not be afraid that they think too much, but that they stop thinking before they reach a conclusion. What is needed is not less questioning, but more opportunity for experience in making considered judgments.

Many people fear that if children in a group direct themselves there will be disorder. It is true there will not be silence. But there is not silence in a workshop. People talk quietly together and move about. A group of people really absorbed in what they are doing soon learn not to do or to permit anything which distracts them from the work in hand. The solution of the problem of discipline is whole-hearted activity. The boys who wrote Paul's Life for Syria had been rendering the Sunday School "worship" chaotic by catcalls, by throwing books, and even by breaking windows. After they began that task only once did the superintendent have to attend to their behaviour. That was when the boy president sat on the head of a newcomer who was interfering with their work!

What we desire is self-control. Doing what one feels to be right is as different from doing what one pleases as it is from doing what some one else pleases—or obedience. Self-control makes for persistence of good behaviour as obedience does not.

The children in an American Sunday School came from two primary schools. On entering the Sunday School one could tell at a glance from which school a child came. If he came in with a whoop, kicking over chairs, frightening small children, and imminently endangering the windows, the minister knew that he came from the school to the south. If he entered quietly, went to the cupboard for materials, and began on the class work, talking and laughing the while with nearby children, the minister found

that he came from the school to the north. He decided to visit the two schools. In the school from which the disorderly children came he found perfect order. In the halls the children marched silently in pairs, in the class they sat with folded hands and eyes on the teacher. In the other school he entered a class-room where no teacher was in sight, but a small girl was just emerging from the scrap-basket, under the teacher's desk, while a boy remarked, "Don't bark so loud, doggie, you'll disturb the class next door."

"We've been reading a story and now these six children are showing the rest of us how the characters in the story would have felt and acted," explained the teacher, appearing from the back of the room.

In one school the children learned perfect obedience, but, because they never had practice in thinking out for themselves the right thing to do, they waited for some one to tell them. Also order was associated in their minds with repression and disgust, and fun became synonymous with breaking rules. In the other school they had incessant practice in thinking out the consequence of their acts upon others. It was not strange that when no older person was present to tell them, they continued to decide for themselves what was right and to act upon their decision. Moreover, they had always associated self-control and consideration for others with the accomplishment of interesting things.

There is real ground for the fear that classes may make decisions on a low level. When teachers only partially grasp the ideas here discussed they tend to make lessons interesting by appealing to the less admirable qualities in the children. The story of David and Goliath is chosen for nine-year-old boys not because it is the part of the Bible that will make them least quarrelsome at home, but

because little boys like the gore, and the similarity to Jack the Giant Killer appeals. The teacher needs to help the girls and boys to find the highest of their present interests and purposes, and while giving opportunities for these, to develop little by little yet higher ones.

The story of an actual class illustrates how this may be done, as well as how members decide and pass judgment for themselves.

A college freshman was teaching girls in the last year of elementary school. At the first meeting of the class she announced:

"You may study whatever you like this year."

"We don't have to read the Bible?"

"No."

The rejoicing that followed was so noisy as to bring the principal, and it set her thinking about the methods in these girls' former classes which had produced such an attitude.

At first the girls had no ideas as to what they wanted, and none of the ideas the teacher had prepared pleased them.

"Well," said the teacher, "what do you talk about among yourselves? What do you wish you knew more about?"

"Oh," said one girl, "what to do next year. I've got to work, and I don't want to teach, and I don't know what else there is a girl can do."

"Yes," another spoke up, "I'd like to know what girls can do. My family say they've got money enough for me not to have to work, and so there's no use my going on at school, but I don't want just to stay at home and do nothing."

"Let's talk about different kinds of work for girls," said a third.

Agreement was immediate, and the subject of the course was thus decided.

"How shall we go about it?" asked the teacher, and guided by such questions they made a plan. In the following class hours they decided that each girl would report to the class on any work she wished—nursing, medicine, business and bee-keeping! and would recount the life of some woman who had done that work particularly well. Where suitable books proved scarce they turned to the life of some living woman about whom they could get information. Later, with the teacher's help, they enlarged the plan to include actual visits to people at work, and so gained a clearer idea of just how a person so employed spent the day. Gradually certain questions were evolved which the girls came to ask about people in each kind of work.

"What does this sort of person have to do all day?"

"What characteristics should she have to do it well?"

"What education does she need?"

"Does she help to make the world a better place to live in?"

This last question started a lively discussion one day on the true nature of success. Finally, one girl asked:

"Don't some people use the Bible to help answer such questions?"

The teacher thought they did. A Bible was procured, and the girl opened at Deuteronomy. Another girl, scornful, tried again, and found herself in the genealogical tables of Matthew. The result was that, six weeks after these girls had so noisily rejoiced at not having to use the Bible, they were asking the teacher please to show them how to use it. Thereafter, at their own request, the class spent half the time in Bible study—discovering the purpose and content of the different books and where to look for any particular sort of help.

At the end of the year the girls talked over their work, with a view to giving suggestions to the teacher as to how improvements could be made should the teacher later wish to lead some other class in the consideration of the same questions.

What were the results? The girls had set out to choose a life work. Every girl did so, and did so on a Christian basis. Incidentally, every girl went on to high school, though for some families the financial sacrifice was considerable. They all realised that their usefulness would be limited without a good education.

The common types of work had been evaluated from a Christian point of view, and a new appreciation developed for doctors, teachers and other people who served them.

The Bible was discovered to be a useful and interesting book, and enough information about it was learned to make the girls able to get help from it whenever they desired—and this is more than is sometimes learned in several courses of the usual type.

Perhaps the most important result of all was that the girls had made all plans, decisions and judgments themselves, under circumstances that gave them satisfaction, thus getting experience in doing their own thinking, and in making decisions on a Christian basis, rather than doing the easiest thing or the thing suggested by the person who spoke as if with most authority.

Again our experience and the laws of psychology agree. When a boy decides for himself, his interest will be keener and so his learning will be more thorough. Even more important, when a class is helped to make its own decisions and plans, it has connected the facing of a difficulty with the satisfactory thinking and carrying out of a solution. Therefore, when difficulties of the same sort

arise in the future, the pupils will be likely to meet them in the same spirit. And if, at the conclusion of each piece of class work, the pupils themselves think over where and why they have succeeded, and what they wish had been done differently, it will not only increase the probability that they will use next time what they have learned, but it will have started a habit of thinking over experiences and learning from them.

SUMMARY

All decisions and plans should be made, as well as desired and carried out by the students, who should also evaluate their own results. If children do not have practice in thinking for themselves, they wait for some one to tell them the right thing to do. If they obey a good teacher without thinking, they may as docilely follow a bad one. Giving pupils opportunity to make decisions and plans in a Christian way, is the best way to insure that in new situations, when no one is present to help, they will also decide and plan in a Christian way.

QUESTIONS AND SUGGESTIONS FOR IMMEDIATE USE

1. What actual decisions do individual members of your class have to make this week?
2. Which is the most effective method of conducting a Bible study class—to start with the interests of the group or with study of the Bible? Which method will cause the student to think most for himself?
3. For what do your students spend their free time? Their money? How did they come to decide that this was worth while?
4. While teaching your class to-day, notice how many times you offer them ready-made conclusions, and how

many times you stimulate them to think hard themselves.

5. Does your class easily make a plan and carry it out? Why?
6. How can we have a graded and correlated curriculum and still follow the interests of the students?

CHAPTER IV

THINKING IN TERMS OF INDIVIDUALS

When the head of a school decides to give opportunity for the practice of Christian living, or for student discussion and decision as to what should be done, he sometimes finds certain practical difficulties. The student feels he already has too much religion. Teachers have not time for classes of the kind described. He is afraid that the necessary information will not be covered.

At present some students certainly have a great many religious meetings. In a church in an American city there were five or six competing organisations each doing the same general type of work and all attended by the same few little girls. In one of the best schools in North China, at the time of a recent visit, the boys were required to attend thirteen religious meetings a week:

2 curriculum Bible classes
6 chapel services
1 Christian Endeavor meeting
1 prayer meeting
1 Y. M. C. A. meeting
1 Sunday School (for boarders)
1 church service

Except for the curriculum course no two meetings were related, since even the chapel exercises did not follow a consecutive plan. Every one of the thirteen periods had a talk or exhortation by an adult for its main feature, be-

cause, in the meetings which the students arranged entirely themselves, they tended to copy those which were planned for them by the faculty.

In the American Church, the Director of Religious Education began to treat as individuals the 500 children under her charge. She made a card catalogue putting on each child's card all that she knew about him, visiting his home and becoming acquainted with him personally. Then the Director and his teacher talked over the child's needs, bearing in mind what his home provided and where his development was weak. They arranged a programme that would include worship, training in service for others, systematic study, adequate exercise and play, and several other items. The Sunday School class, where possible, undertook a single piece of work which included all these things. The result was that some of the children came to the church more often than others, and that they did not all do the same things when they came, but that each was given a chance for what he or she seemed to need.

Better yet was a plan put into effect by the class of nineteen-year-old boys in another school in North China, because the teacher and boys worked out their programme together. The boys decided to help the apprentices in a group of near-by rug factories. Upon visiting the workroom they discovered that many of the boys had sore eyes, so they took them to an eye clinic and thereafter accompanied those who needed it for regular treatments. The head of the factories freed the apprentices for three hours on Sunday afternoons. For one period the students taught them Bible, for another reading and writing the "thousand characters," and, for a third, games. In working out this plan they used the curriculum Bible class to learn how to teach (incidentally preparing themselves for Sunday School work in their future churches). The Sun-

day School answered questions about the part of the Bible they were teaching, for difficulties were found the minute they tried to explain it to others. The chapel was shortened and the ideas of the Bible study were used in devotional form. The Y. M. C. A., Epworth League, and Prayer Meeting disappeared as such, and in their stead appeared a new club which planned and executed the active side of the work, or gave a play to pay for text-books, medicine and a Christmas party. Even the school social and athletic hours were drawn into the programme, when the boys used them to learn games which they could teach the apprentices.

The emphasis upon each pupil as a person is one of the most Christlike notes in modern education. It realises the value of the individual, it focusses attention upon the changes in each one, it appreciates the differences in ability, temperament and circumstances of each person from all others, and, at its best, it makes possible working with a person to solve his own problem.

Many people are afraid that where the students are allowed to choose the work of their group, there will be a lack of systematic Bible study and drill. In this class the students actually did considerably more study, and did it more thoroughly, than had been the case in previous years. The experience of a large number of schools shows that this can usually be expected.

Occasionally, however, there is a tendency for the teacher to allow the pupils to do whatever amuses them. This may be avoided while yet leaving the students real freedom. The teacher's questions may lead them to realize some of the implications of unwise schemes, and to conclude without any direct suggestions on his part that what they had proposed is not what they really desire. Some-

times the class would undertake a piece of work of questionable value simply for lack of anything better. In such a case, if the teacher suggests half a dozen things to do, describing each vividly and attractively, the class may exclaim, "Oh, that's the very thing we'd like to do!"

Some teachers have used, to their satisfaction, the charting interviews planned in connection with the four-fold programme of the Y. M. C. A. These have been worked out not only in order to acquaint teachers with their boys, but on purpose to help a boy to become conscious of the many things an "all-round boy" should know and do. Some lads have through them discovered lacks which they immediately wished to remedy. At times the teacher can put before the class a need so glaringly evident that they will become desirous of doing something about it, as happened with the class who helped the little cripple. There are, however, occasions where boys or girls are not ready for study or work that is very thoroughly Christian. Then the teacher has simply to give them opportunities to carry out the best of their present desires, while helping those desires to grow through the students' thought and experience.

In all these cases it is evident that the work of the class is not planned by the teacher for the boys. Nor do the boys just follow the first idea that appeals to them. But the teacher, by stimulating thought, and by making available his greater knowledge of possibilities, helps the class to find something which they really desire more, and which is better fitted to their needs than anything either he or they could have decided alone. It is also evident that the teacher must know not only the present problem and characteristics of the students, but their previous work and study so that he will be ready to suggest a list of activities which is based upon the most serious of the weak points in their information or ability.

Teaching like that described does not make possible credit and promotion by a prearranged examination. Nevertheless, some schools consider that they are able to give valid marks on the basis of note-books, attendance, effort and improvement. Progress is being made in methods for the measurement of character; and these are proving a real help in estimating a student's growth—the thing that after all really matters when we are judging the results of religious teaching.

Such teaching is not compatible with a fixed and printed syllabus, for no two classes of graduating pupils will have studied exactly the same work. But it does make possible a well-rounded programme, one with far fewer gaps, in fact, than those of our present schools. Nor does such teaching make possible a course of study suitable for all schools. No less in America than in China is it obvious that different schools have different needs, and that books and methods must be as different as are the pupils taught. The vocational guidance course would not have suited the Commercial School, nor would that on business ethics have been of interest in a normal school. Even within the same school it will probably be necessary to separate students who do not know much about the Bible, putting together if necessary those who are in several grades. Moreover, a course fixed in advance for a given school may not fit the needs of the pupils a year or two after it is written. The world is changing fast, and with it the questions which the students are called upon to face, and which they should be helped to face in Christ's spirit. The philosophical arguments for Christianity, and the right attitude toward nationalism and toward foreigners, are problems that need to be included in many schools to-day, though few people seriously considered them a few years ago. Even temporary subjects of thought may need inclusion in a curriculum whose purpose is to make pupils

meet as Christians whatever problems they are actually facing. In China during the summer of 1925, the Shanghai incident so absorbed all student attention that clearly that was the place where Christ's spirit had to be brought to bear. In fact no other subject would have received any attention at all, and any one trying to continue formal study at such a time would have had to abandon hope of any considerable amount of attention or learning. Most important of all, only as the co-ordination of plan is made not mechanically but personally through the teacher can there be any possibility of students sharing in the decisions, and in the working out of programmes.

If a single plan is to include all the religious activities of a given class in worship, study, and work for others, and is to cover a number of meetings during the week, the question is likely to arise as to whether the teachers have time. In a school the answer would seem to be "*give* them time." Release them from other duties and classes so that they may be free not only to conduct the class, but also to make all necessary preparation. Where training in Christian living is the avowed purpose of the school, if anything must be poorly done, surely it should not be this. In Sunday Schools, where teachers may not have sufficient control of their own time, it is often possible for two or three teachers to divide the responsibility for one class, and by talking it over frequently, still to follow one plan in all the meetings. A vocational guidance class very like the one described in Chapter III was conducted in this co-operative way by a mother who could not come on Sunday and a business girl who was not free on weekdays. In such cases it is usually best for the teacher of one period to be responsible for all the work of the class as a sort of chairman of teachers, and for the plans for all the meetings to be made by the boys when they meet with that chairman.

In changing a day school or Sunday School from the old arrangement of unconnected meetings it is sometimes possible for the officers of the former organization to become those of standing committees which carry on that part of the whole plan which their previous organization especially stressed. When such a unified plan has been completely worked out there would be a relationship between the activities of boys of different grades, permitting the co-operation of older and younger. The opportunities for character development in geography or physics lessons would also be considered in the plan, as is done in the School City at Ka-shing. But the reorganization of the religious programme would naturally take some years to complete. It is the part of wisdom to begin with a section of a single grade, when inaugurating changes like these, and slowly to include more and more as the school is ready.

There is, therefore, a great need of relating all the work which boys of a given grade are doing in their various meetings to a single purpose of their own; and it is possible for such a unified plan to include all necessary drill and formal study, and to bear in mind previous courses.

In such a plan each meeting and unit would naturally be conducted in accordance with the principles discussed, and the students would desire, practise, and decide what would be done. As long as separate organisations remain, they also need to be planned in accordance with the three standards. In the School Y. M. C. A., prayer meeting, or Christian Endeavor, the chief danger has sometimes been the opposite of that in the curriculum course and chapel. In these the trouble seems in some places to have been that the students were left to plan and decide too much alone. The result was that, since there was not a more ex-

perienced friend stimulating them, they simply copied the meetings planned by the administration, or, on the other hand, began undertakings and dropped them at the first difficulty. Had an older person been present he might have started them thinking about forms of work or of meetings that they had not considered, or might have asked an occasional question which would have prevented difficulties by calling attention to them before they arose, or he might have made clear the reasons for persistence when the temptation came to be quitters.

At present there are too few Sunday School opening exercises or school chapels where the students can learn the true spirit of prayer and reverent devotion. Sometimes there does not even seem to be an intelligent or serious effort on the part of the leaders to produce the spirit of real worship. Rare indeed are the schools or churches where the pupils desire and throw themselves into the service; yet surely prayer, praise and communion with God are the very heart of what we would teach, and things which we can least force or impose "without the consent of the ardent spirit."

Much has been accomplished by letting the students themselves take an active but guided part in the services. The activity has ranged from choosing the hymns to conducting the entire service, both in the making of the plan and in the actual leading of the worship of the school. Sometimes classes have written prayers to be used in such services or in opening the sessions of the class. In such cases the teacher has asked for suggestions as to the ideas which should be expressed in the prayer, and then the contributions of the different members have been edited by the teacher or a student into a homogeneous whole. It is very important that such student leadership be guided, if the class is to think fundamentally as to the reasons for worship, if they are to conduct services which shall be

really helpful to those not acting as leaders, and if the questions which are likely to arise (such as "Why should one pray?" "Does God really answer prayer?") are to be thought through to a constructive conclusion. Where there has been wise guidance, such student participation in the leadership of the worship has resulted in an interest, and a thought on the subject, which have been very striking.

Just what will best meet the needs of students in countries which, like China, do not have the Protestant tradition, no one at present seems competent to say. It is a question of paramount importance to them and should be given the most careful and serious thought. There are involved the questions of compulsory chapel in the present state of student opinion; of the possibility of special services for the students who are really Christian, other than the usual type of prayer meeting; of the effect of building, music and light upon the creation of a prayerful mood; of the discovery of forms, perhaps rituals, certainly hymns, which shall appeal to the spirit of the people.

It is outside the field of this book to speak of athletics, self-government or the social life of the school, but the possibilities of these for character training are so very great and the need for right interests, judgments and conduct so evident, that every one will see at once the necessity for thinking through the result it would have if we treated these as parts of our programme of religious education and judged them by their usefulness to students who are learning to desire, practise and judge in a Christ-like way.

SUMMARY

Planning in terms of the needs of individuals simplifies certain administrative difficulties. Sufficient ground can

be covered if students and teacher consider together what they have previously studied and what they still lack. The students' desires, actions and thought are of importance both in the plan as a whole and in each individual meeting. It is especially urgent that each time they come together for worship they take part with understanding and with their whole hearts. No teacher need feel overburdened, if he is freed from other duties or if several work jointly on a common undertaking. If all the meetings for worship, study and work are parts of the student's own plan, his various religious needs can be adequately met without an excessive emphasis on one phase which is at present so largely responsible for his feeling that there is too much religion.

QUESTIONS AND SUGGESTIONS FOR IMMEDIATE USE

1. List all services, meetings and classes of a religious nature which the students of a given grade in your school (a) may, and (b) must, attend. What is the purpose of each? What does each actually accomplish?
2. How many times each week can a boy or girl wholeheartedly engage in worship, Bible study, work for others, etc., without losing interest? Is it the same for each of these types of activity?
3. What parts of the Bible have your students never studied? Do they lack other information a Christian should have, *e.g.,* about the church, Christians in other countries, efforts being made elsewhere to bring Christ's spirit to bear upon the treatment of prisoners, the insane, or the sick?
4. What attitude toward Christianity and prayer are your students developing in the school chapel or Sunday School worship? What weak points are there?

Would student planning of the service help? Planning of what features? With what guidance?

5. Think of the best teacher of religion whom you know, or know about. Why have you called this person "best"?

CHAPTER V

BECOMING A GOOD TEACHER

A person hearing the possibilities of this type of teaching is apt to say: "This is all very well, but we have not the trained teachers necessary for it!"

It is true that good teaching demands good teachers. In character training, especially, a good course can never insure good teaching. Those who are looking for a plan which poor teachers can follow and produce satisfactory results are doomed to failure. We must have good teachers. But for a good teacher there are only three requisites: a conviction of the value of his subject, a genuine interest in his students, and a willingness to use his mind. If a teacher has a good education, experience of teaching, special preparation or a high degree of intelligence, he will find that all these help. But none of them are essential. Some of the best teachers have lacked them all. In each of the instances mentioned in the previous chapters the teachers were teaching in this way for the first time. But they were all interested in religion. No one can inspire in others a love of God or of the Bible who is himself apathetic or antagonistic. Even if a man intends only to pass on information, he can hardly help passing on his attitude towards it at the same time. This fact may account for the unsatisfactory results of some present teaching.

All the teachers that we have described were also interested in their boys and girls. They genuinely enjoyed and respected them, and really cared whether or not they grew

up into fine men and women. And so they were willing to take time to get to know each one and to use their minds to think what would really help him most. Herein lies the greatest secret of success: that one know thoroughly the needs and interests of his pupils. The good teacher is also willing to take trouble for them. This may mean giving up a carefully prepared course, and thinking out new questions and suggestions, as did the teacher of the class who befriended the little boys; it may involve acquiring information on a subject in which the class is interested, as did the teacher of the commercial school course; or it may call for the giving up of free time between class meetings, as the vocational guidance teacher had to do in order that the girls might see people at work. Yet few people who have taught in this way would call this "taking trouble," for a teacher also has a way of becoming so interested that his chief complaint is that the days are not long enough for all he wants to do.

Obviously only failure can be expected from the teacher who reaches the classroom after the pupils, or arrives half-prepared. They cannot but be affected by such evidence of his feeling that neither the pupils nor subject are worth much effort. If he has not taken time to know his class, nor become familiar with the subject upon which they are working, nor planned his part in the lesson period, then his influence on the class may be an actual hindrance. The learning process is the same for teachers and for children. The desire to teach well is a first requisite in learning to teach well. No one, therefore, need say: "The teaching you describe is not for me, I am too inexperienced, too busy, or untrained."

Any teacher who wishes to improve and has clearly in mind the three principles which have been discussed, will first want to know his students, realising that on this more than on any other one thing will his success depend. So

very essential is this that a special chapter has been devoted to the subject.

Great help comes from watching and questioning some one who is teaching successfully. It is even suggestive to visit schools and classes which are not much better than our own. Sometimes it is easier to see what children are really learning—or not learning—when we are not teaching ourselves. Whether or not it is possible to observe in persons we can benefit greatly from reading descriptions of other classes at work. Part II of this book is chiefly composed of stories of classes in China. Shaver's "Project Principle in Religious Education" and Klyver's "Supervision of Student Teachers" tell of work done in American churches. In the Bibliography is a list of books which describe the teaching of subjects other than the Bible in schools which are doing pioneer work, and these accounts are often even more stimulating than those which deal with religious education.

The Bibliography is an essential part of this book. Many questions have been raised which cannot properly be answered within the limits set. It is also hoped that the teacher will feel that he needs to know more on particular subjects. For instance, any one reading the stories in the previous chapters must have wondered how the teachers were able to arouse such interested discussion leading to such practical results. This would not have been possible had they not asked good questions. Good questions are not easy to ask, and there are books which give directions that will be found useful. Books about the Bible are too numerous to be included with ease, and these have not been mentioned.

One who knows his students, observes other teachers and puts in practice ideas gathered from books may be a thoroughly good teacher. But training is undoubtedly valuable. Summer Schools and City Institutes are pro-

vided for people who can only afford a very small amount of time or money. Universities and training schools in large number, and in countries as far separated as China, America, and Scotland, are giving degrees or diplomas in Religious Education; because more and more there is a demand that workers be professionally trained. These longer and shorter courses vary extremely in value. Some of them are taught by the country's outstanding people interested in Religious Education. Attendance at certain others would be an entire waste of time—or worse. Religious Education has become so popular of late that sometimes people engage in it who can use technical terms impressively, but who have only a very limited comprehension of all that may be involved. In accepting ideas, whether from books or people, discrimination is necessary.

SUMMARY

Any teacher who studies his students and adapts his plans so as to follow their interests and influence their actions in accordance with the spirit of Christ, can be a good teacher. But the leader who is able to read books and to attend longer or shorter courses will find his teaching becoming easier and better to a degree that more than repays the effort.

QUESTIONS AND SUGGESTIONS FOR IMMEDIATE USE

1. Visit the best teacher of religion in your neighbourhood while he is teaching a lesson. What suggestions can you get from watching him that would improve your own work?
2. Borrow one of the books mentioned in the Bibliography. If no one near you has one of the books that you need, order it to-day.

3. Find out what conferences, summer schools or other meetings are being held within the next year in your part of the country. What basis have you for judging the value of each?
4. Spend ten minutes each day praying for a single member of your class in order to see his needs and longings from God's point of view, and to strengthen your desire to help him, as well as to give him the help of the prayer itself.
5. Choose one student whom you know less than others. Make a point of discovering within the next week what are his chief interests.

CHAPTER VI

KNOWING THE STUDENTS

The chief secret of influencing character is knowing the pupils. The one underlying thought of all these pages is, "Keep your attention on the boys and girls and on how to help them to change every part of their living and thinking until they 'attain unto the measure of the stature of the fulness of Christ.'"

If a teacher is to lead his pupils' present interests until they grow to include all desirable interests, he must first know what these present interests are—what the boys and girls talk about at meals and in their rooms, what work and play they like and dislike. If he is to affect their daily habits, he must know what those daily habits are, and also what faults are most common in the groups. Most groups have some characteristic misbehaviour: cheating, gambling games, smoking by little boys, or foul talk are seldom found equally developed in the same class. Groups also have changing and different centres of interest. In some, athletics are absorbing; in others, they are detested. In successive periods politics, the science-religion controversy, the relation of men and women, future work, the use of money, smutty stories, or some event or person in the school or in the public eye will absorb the majority of the students when they get together. If the teacher is to help his students to think and to form judgments as Christians, it will obviously be of use for him to know the subject about which they are thinking and forming judgments.

In addition, each student has personal problems. In England a girl may be worrying about whether she should continue training to become expert in some specialised line of service, or should stop studying to live at home with a demanding mother. In China a boy may wonder whether he should leave school and look for a job, so as to let his brother go on to the university. In America a girl may be troubled because she has to permit petting from boys or miss all the fun. Each individual faces handicaps, anxieties and emergencies.

The only way of discovering the times when personal help is needed is by real friendship between teacher and pupil, so that the boy or girl may feel that there is a sympathetic older person ready to do all he can. The student may not desire to ask advice or to tell his problems, and it is imperative that the teacher respect his reserve, but the student should know the teacher well enough to realise that he will always be welcomed, and for confidences to be easy and natural. One does not normally bare one's soul to a person with whom one has never shared the lesser things in one's life. Often a teacher finds individual problems which are common enough to become the basis of impersonal class discussion, or even of prolonged study; and in such cases he may be sure of keen interest and of an outcome which is likely to be of value.

Each student has also his own special capacities which may have been unsuspected by the teacher or even by the boy himself. Each has also ambitions and longings which he would only reveal to one whom he felt to be his friend. When the boy or girl has been helped to think through all that is involved, such an aspiration may furnish in a striking way the urge and the desire essential to learning.

Each teacher has his own ways of cultivating friendship. It is important that he follow the ways natural to

himself and to the circumstances, and that he be careful to distribute attention so that no one may have reason to complain of favouritism. Sometimes he talks with a boy's other teachers, so getting light on his work in other subjects and his popularity with other boys. Sometimes he invites students to his house or his room. Sometimes he asks one of them to go walking. Sometimes it is possible to go to the home, and, where this is wise, it accomplishes most of all in understanding the student, in establishing a personal relationship, and even in showing the parents what is being attempted and in winning their co-operation.

The Y. M. C. A. charting interviews have been arranged to help the teacher get the most out of talks with students. "The Canadian Girls in Training" leaders find it more natural to base their long personal talks on vocational guidance, helping a girl from this point of view to evaluate her own strong and weak points. The more informal the talk the more helpful it is likely to be, for both student and teacher.

There are great advantages in taking the whole class for a picnic or a good walk outside the city. On such informal occasions, teacher and pupils show each other their real selves, and thereafter co-operative work, like that of the classes described, is much easier. The best teachers are so conscious of the importance of such friendships that they will sacrifice other things to find time for them. There are a few, however, who cannot find an hour or two during a term to take their students for a hike, or to call on those who are sick. These few exceptionally busy people are forced to limit their knowledge of the boys and girls to class time. Yet even they can chat with individuals who come early, lead discussions so that every one will give personal experiences to illustrate his point, and note differences of interests and of characteristics as the class work progresses. A chance exclamation as two

girls are leaving the room such as "Gee, that's great!" or "How do you know that?" may reveal in a flash some antipathy or enthusiasm. There is no excuse for a teacher who does not know his boys and girls as individuals.

Psychologists are at present emphasising the amount and the importance of the differences between individuals. These differences cannot be too much stressed. We cannot, as we once thought, make neat inventories of the mental traits of a given age and build our lessons accordingly. Teaching is not so easy as we imagined when the junior period was considered the golden age for memorising and twelve to thirteen years old was the time of hero worship. Nevertheless, certain characteristics are more likely to occur at certain ages than at others. Knowledge of these has real value, if only in making the questions we ask ourselves about our own particular students more intelligent, or in making observation of them more discriminating.

Personal friendship with many boys and girls gives the most understanding picture of what to expect of their age. Books may be a distinct help. Sometimes those primarily literary give a more vivid understanding than do those labelled child psychology. A. A. Milne would be more illuminating to some teachers of three- or six-year-olds than Kirkpatrick.

Where one has access to the intimate diaries sometimes written by boys and girls, these are of extraordinary value in quickening insight. It is so easy to forget how one felt, even a few years ago.

Perhaps the generalization which the Secondary School teacher most needs to bear in mind is the probability that when students are about seventeen years old they will change noticeably. In some countries and in some individuals this change comes much earlier than seventeen, in others much later. On the whole it is earlier in girls than

in boys. Sometimes it is so slow and slight as hardly to be noticeable. Frequently it is sudden and marked.

There was a boy who continually mortified his sister by his dirty hands, disordered hair and torn clothes. One day when guests were expected, she ordered him off with a scolding to tidy himself.

"You might look at me first," he remarked scornfully.

Sure enough! His hair was oiled, his linen faultless, his hands even manicured. His habits had changed overnight.

Sometimes, as in this lad, the change shows itself in a sudden interest in personal appearance. At the same time there may come an increased desire of boys and girls to be together, and greater fondness for movies and love-stories.

Frequently it shows itself as a new interest in other people and a willingness to help them even at real sacrifice. Often it is seen in a new desire to think about the future work or home.

The new blossoming of imagination and emotion which makes a dreamer of one, shows itself in others in different ways. It may appear as a new interest in music and art; it may be found as self-consciousness shown by blushing, stammering, by an unwillingness to speak, or by that excessive talkativeness which is really an expression of shyness. It may also appear as an increased interest in religion. More people join the church at about seventeen than at any other time, and those who are allowed to pass this turning point under Christian influence, without some expression of their desire to align themselves with the forces working for righteousness, are not as likely to become Christians afterwards.

One of the most frequent characteristics of this seventeen-year-old change is the desire of boys and girls to be treated as grown people. They wish to manage their own

lives, and perhaps their resentment against restraint is keenest when they dare not express it. At no time in life are opinions more often held with violence, or orders resented with greater bitterness. At seventeen a boy or girl frequently demands all the freedom of choice and action given to adults, while at the same time claiming the privileges and irresponsibility of a child. At such times very special patience is necessary if we are to keep our influence. Sometimes physical development is as rapid as mental, and then students who feel that they look like men and women will doubly resent being classed with those who look and act like youngsters. This raises problems of grouping, since some boys and girls mature considerably younger than others, and so a class of the same age and grade may vary widely in development, and, therefore, in interests. In Sunday Schools, clubs and small schools where boys of different ages must be combined, one should usually put together those from twelve years up to this change, and those who are beyond it but are not much more than twenty. Mixing those who have passed through this period with those who have not is to be avoided. Sometimes two teachers agree that one will teach the older half of their combined grades, and one the younger. In a Sunday School where no other plan seemed possible the teacher divided her class in two sections and let one of the older members teach the younger girls under her direction.

Clearly no neat description of a seventeen-year-old is possible. Clearly, also, at about this time, we should watch for a more or less striking development in each student which may affect each differently and which will call for a considerable change in our treatment of him.

The frequency of such a marked change naturally affects our teaching. We will not as a rule expect fourteen-year-olds, seventeen-year-olds and twenty-year-olds to be interested in the same subject or to treat it in quite

the same way, even if they are in the same school grade. We will if possible give our best time and thought to the students who are thus "growing up," because they do not know just what to do when old habits and ideas fail to fit new feelings and desires; and because the time of this change is sometimes a parting of the ways toward or away from Christ. We will allow a larger measure of freedom to the older groups, but will not be deceived by their assurances into sharing their belief that they need no guidance.

This one characteristic has been considered in detail in order to show how suggestive to the teacher may be a familiarity with child psychology, and yet how chary he must be in taking it as descriptive of any particular student. Each teacher will want to make descriptions for other ages and other characteristics in a similar way.

SUMMARY

Interests, habits and occasions for forming judgments vary in different groups or individuals. The teacher must know what is important at the moment to his pupils if he is to make their daily lives more Christian. There are many ways which have been found successful in cultivating friendships between teachers and pupils, so that no one need be without some knowledge of his students. If a teacher knows what characteristics are most common at their age he will watch them more intelligently and will tend to avoid some common mistakes.

QUESTIONS AND SUGGESTIONS FOR IMMEDIATE USE

1. Devote half of your next class hour to a discussion upon some subject of interest to the boys, so that a lively expression of opinion will result.
2. In a number of schools the principal has said that his

boys were not interested in politics, higher criticism, or sex. At the same time the boys mentioned these as the chief subjects of private conversation. How would his ignorance affect his conduct of worship? Bible study? Personal relationships with the boys?

3. Wherein do the boys and girls in your class differ from those described in books? What would be the effect of this difference upon teaching?
4. Take the roll of one of your groups, and write after each name a description of the sort of home from which the boy or girl comes. What difference does it make to you as their teacher of Bible?
5. With what group can you best begin a course according to the method suggested in this book? Why?

CHAPTER VII

HOW TO BEGIN

Courses with detailed directions for each day's lesson can never entirely satisfy teachers who wish to change character. A course is lessened in value the minute it is put in print, for it then ceases to be planned by the pupils to fit their particular circumstances. Teaching is lessened in value when it has in mind only the subject matter; it usually makes lives better only when the teacher's attention is fixed on lives. An attempt has been made to make clear what is involved in successful teaching.[1] The word project has not been used in the discussion because "projects" have become so popular of late that much called by that name discredits it, or at least leads to its misunderstanding. Some educators have recently used it to emphasize a principle which many people in many ages have discovered for themselves on the basis of common sense and experience, but which is often forgotten in educational practice.

If a teacher has decided that he will not be satisfied until his pupils' daily motives, actions and judgments are Christlike, how should he begin?

The answer is: *Begin where you can.* If you are head of a school, begin with the teacher who is least afraid to do a little thinking. It is increasingly evident that good teaching is never possible without a good teacher.[2]

If you are a teacher, begin with the class you know best, or can handle best, or which shows most independ-

[1] See Chapters I-III.
[2] See Chapter V.

ence. Do not try to do everything at once. There are all degrees of good teaching. It is better to make one improvement so successfully that you and every one concerned will gladly progress to another improvement, than it is to try to copy some of the classes described, and fail. Such failure would tend to make you blame the method, when the real trouble would be that you had tried to go faster than you could manage. Do not be discouraged if your first attempt does not produce all the results mentioned in the stories. In tennis, or in speaking a new language, you would not expect perfection immediately. Good teaching requires even more practice. If you feel there are difficulties, read one of the books mentioned, or, better still, talk to some one who has taught in this way with success; and on the basis of this help analyse your own trouble and try again. Really to understand such teaching as has been discussed and to learn how to do it, it is necessary to try to do it. The laws of learning apply also to the teacher when he is learning how to teach.

Begin where it is easiest. The place and the extent of the first changes will vary with the teacher. For instance, a very busy mother of limited education was afraid to "teach without a text-book." So she selected an outline of Old Testament Stories for her class of ten-year-old boys. For the first lesson she brought letters from friends who were teaching classes of American Indians, of Cubans and of Chinese, and asked the boys if they would like to cut out, from the Bible, stories that would interest boys of their own age in one of these schools. Being Americans, the boys chose the Indians at once, and the class meetings became lively discussions of whether the Bible story in question would "be of any use to the Indian boys." This involved careful reading of the Bible and of books about present conditions among the Indians. Finally, illustrated books of stories, and a box of toys for

Christmas, were sent to "their" Indian boys, with whom they had in the meantime been exchanging letters.

The class did not choose and plan those lessons, which were only partly adapted to their needs, but they were really interested, they had an opportunity to help other people, and they themselves judged the religious value of every lesson, and wherein lay its usefulness to the Indian boys. Such teaching was very easy, and vastly more effective than the usual type, even though short of the ideal.

A teacher in Peking dared only begin with a single lesson, and suggested one day that the funeral about to take place in the family of one member of the group be made the reason for discussing which of the old Chinese funeral ceremonies should be kept, and which changed, in a Christian family.

Other examples of simple adaptations of present methods, which do not attempt completely to measure up to the ideal, will be found in the following pages. It is often best to begin with half measures like these, progressing the second year to methods still more satisfactory. It is even better for the students to do kind deeds for others which have no connection with the lessons, than that no change from the usual practice should be made at all.

First, then, select from your classes the one with which you will begin.

Second, *become acquainted with the boys or girls selected.* Your success depends on your ability to do this.[3]

It is evident that you cannot help these boys and girls plan activities through which their daily desires, actions and decisions will grow more Christlike, unless you know what they are thinking and doing. Some teachers already know the members of their class; others let the class

[3] See Chapter VI.

choose the year's work and become acquainted with them as plans go forward. Still others wait for the discussion as to the year's work until they have a chance to become acquainted. In the meantime they use some short course of study, like "The Chinese Boy's Personal Problems"; start some short piece of work, such as arranging an afternoon of games for little children in a nearby institution; or hold discussions on some topics of general interest, so that through these the boys' or girls' interests and characteristics may emerge.

If the teacher ask impersonally what other boys are thinking on the subject in hand, it will provoke the frankest expression of a boy's own opinions, and so will be of most help to the teacher in knowing each member of the class as an individual. "What do the boys in your class think about athletics?" "What are the best novels that have appeared lately?" The boys who read no novels will have no answer to this last question, those who read constantly will suggest many (unless they are too ashamed of the ones they have read), and the teacher will know at once which boys are reading and whether most of the class are reading a decent sort of book. If not, he will have discovered one of the subjects which the class might with interest and profit make the subject of their winter's meetings, though he will hardly suggest it to them until he is convinced there are not other parts of their daily lives which may need Christian influence even more. In any case, such a discussion will give an important glimpse into the mind of each boy. If the teacher were to ask by name, "Do you read novels?" and "Which ones?" he would get no such insight, because the boys would tend to give the answer they thought would please him.[4]

[4] For an excellent discussion of the asking of questions and the leading of discussion, see A. J. Gregg's *Group Leaders and Boy Character*.

First, then, select the class with which you will begin; second, get to know them.

Third, *lead these students to choose subjects for study on the basis of what they will learn with most pleasure and profit.*

Your teaching will be successful in so far as you fit it to the particular boys and girls in your class. When you plan for courses of study hold clearly in mind whatever you know about your individual boys and girls. Then consider their other work.[5] You will not wish to study Matthew, if the previous year they had read Mark, or to ignore prayer on the theory that they are learning to pray in the school service of worship, if in that service they are not learning to pray at all.

Look over courses other people have taught. If this is your first attempt, you may feel it best to keep to a text-book. You can at least let the class select between several, any one of which you feel would help them. In doing this you would recognise that no text-book is entirely satisfactory, and would not be surprised at only partial success.

You may feel able to follow a plan which gives the class a chance to learn Christian behaviour through actual Christian activity. Then read the description of what has been done in some of the classes which measure up to our three standards more or less successfully. You may find plans which nearly fit your class, so that they could follow one of them exactly. By modifying it to fit local conditions, satisfactory results are made still more probable. In any case read over the stories in the second section of this book in order that you may understand good teaching in greater detail.

Some teachers use such descriptions of the work of other people as models on which to build their own plan,

[5] See Chapter IV.

as did the teacher of the commercial class. Such a plan can be made to fit thoroughly the circumstances of the individual class.

But the best teachers of all are apt to allow their students to decide and plan for themselves, like the teacher of vocational guidance. Even such teachers can gather much from the experience of others. Such successful work gives the teacher ideas as to procedure, and is a source of suggestions when his class wants to know what others have done before.

Whether you only dare to take a very little initiative in the conduct of your class, or are willing to try in every possible way to improve your pupils' everyday desires, actions and judgments, the basis of selection must be what your own particular students can do with most zest and profit.

In brief:

1. Select the group of boys or girls with which you will begin.

2. Know them as thoroughly as possible.

3. Have a subject selected, letting the group decide, and adapting to the particular circumstances as far as you dare.

When you have decided to let the class make new plans, *ideas as to what they can do with profit* may be found in any of the following ways:

1. By finding out what your class enjoys or ought to know.

2. By using the experience of others, secured from books, magazines or conversation.

3. By finding the needs of your community. The local hospital, an active church, the social service organization, or the Y. M. C. A. can suggest work which acutely needs to be done and which is within the capacity of your group. This may be supervising a playground, conduct-

ing a day-school, starting a fly-killing campaign, or making repairs in the church.

4. By bearing in mind the possible work of other countries and other parts of your own country. Sharing with people of a distant place helps students to understand them and promotes world brotherhood.

Whether you select for your class and then try to get them to take the ideas as their own, or let them choose for themselves, remember that your purpose and theirs will probably be entirely different. The pupils' purpose is to help a crippled boy, or to find out what vocations appeal to them. The teacher's purpose is to develop Christian character. If the pupil is constantly thinking about his own character, he will probably become a prig, and is in danger of missing the very unselfishness or courage at which he was aiming. But if his eyes are upon the problems of others, upon deciding what is right, or doing what is needed, before he knows it unselfishness will have crept upon him. The teacher and the pupil must desire the same plan, but their reasons for desiring it may be different. The commercial school students wanted to tell their experience as clerks, and then to find out whether Western or Chinese business methods are better for China. The teacher wanted to make them conscious of the need for changing present practice, and desirous of finding out what Christ taught on the subject. In the class which befriended the three little boys, the older ones were thinking of the effect on the little boys; the teacher was primarily concerned with the effect on the older boys who were giving the help.

Every activity has thus both an objective and a subjective result. As was mentioned earlier, a person is affected by all that happens when he is learning, and often the most important part is that of which he is unconscious. The students usually should desire and choose the

plan for its outward results—the information learned, the work done, the help in solving some problem. The teacher, however, is often even more interested in the indirect results—the ideals formed, the habits learned, the ability to make the co-operative work of the class a tiny example of the Kingdom of God. Therefore the teacher in guiding the plans of his boys will direct their attention to work that needs doing, like helping rug factory apprentices, or to some information that will help solve their problem, like Bible study in the vocational guidance course; but all the time he will try so to steer their discussion and learning that they will find themselves loving Christ, and living as he would have lived, until ultimately all their life is lived "in him." The apparent contradiction in the demand that one satisfy at the same time a student's desires and his needs is resolved by this fact that action and study have both a concrete result visible to the student and an indirect result upon his character and ideals.

Suppose, then, that you have picked the class with which to begin, that you have got to know your pupils, and that you have either chosen a course on the basis of their interests and needs, or let them select their own activity.

Fourth, *make a plan.*

Do not let the fact that you are to let the students discuss, deceive you into thinking that preparation is not necessary. It is more necessary than ever. The fact that the class is going to ask you questions, and that new interests and events may change the trend of a discussion, makes it necessary to know as much as possible of your subject as a whole. You can no longer safely go to class knowing simply the material to be covered on that single day. You will be glad of every bit of general prepara-

tion on the background of your subject that you have been able to do in advance.

Then, with the general idea of the subject in mind, think out the lines you expect the year's work is likely to follow. If the class is to be allowed to choose between alternatives, or if you are going to give illustrations of the sort of thing that they might do, rough plans of each should be made so that you will be ready to start on any one which the class may select, or to answer the questions which they may ask.

Plan your first lesson with extreme care. The student's first impression of this new type of teaching is of great importance. The first meeting must be interesting and businesslike because it is likely to set a standard for the whole year. Though pupils should learn to set themselves tasks worth doing, the matter of chief concern is not whether the year's purpose be suggested by one of the students or by the teacher. The essential thing is that as many of the pupils as possible acclaim the idea as interesting and valuable, and take the purpose as their own. Sometimes the class knows at once what it wants; sometimes it asks for suggestions. Very frequently the teacher confronts the class with a need and some member of the class suggests giving help, the plan thus seeming to the class to be entirely its own. It was in this way that the little cripple and his brothers were brought to the attention of the older boys who gradually made such inclusive plans for them. It was in this way that Mr. Leete brought a Christian apprentice from a rug factory to give a talk to the members of the Christian Endeavour, foreseeing that the boys would probably themselves suggest doing something for the factory boys. It was in this way that another teacher opened her year's work, with a class of girls with whom she was already acquainted, by remarking:

"I have received several letters lately that were so interesting that I thought you might like to hear them."

These letters described work among a number of different peoples, for the teacher had written during the spring to various friends asking them to send descriptions of their work that would make the class likely to want to help.

The teacher in the Commercial School began by asking: "Have any of you ever been employed in any business firm?" He knew in advance that one boy who had been at work would be likely to want to describe treatment which he considered unjust, and might therefore be expected to start discussion on present-day conditions of employment.

In other words, the vital point is that the students take as their very own the work which the class is about to undertake, so that thereafter the teacher is a person helping the class do what the class wishes, instead of inducing the class to do what he wishes. This is so important that it cannot be too much stressed, or too carefully planned for.

As the teacher thinks through in advance what is likely to happen on that first day, he will be able to foretell a large number of the questions which the class will ask, and have answers ready for them. At other points he will want to have the students come to some conclusion or to make some plan. He will, therefore, word with extreme, even laborious, care a question which will concentrate the students' attention on the issue which he wishes them to consider. He will most carefully consider how he can get the students to think for themselves in desirable ways with the minimum of suggestion from himself. Three or four really stimulating questions will direct the whole course of the discussion. To put questions so that the student will really think, and think upon the topic

which is important, is not easy. You may have to spend a very long time over the wording of each question, but you will find that it is very much the most important item in your preparation.

Your first day's plan must also include some provision whereby your second day's work will develop as a natural outcome from it. This may mean having materials or books on hand so that they may be produced at the moment when the class begins to wonder where they can be found.

For each subsequent period you will wish to prepare in much the same way. Even though you follow the interest of the class, and though this may lead you ultimately far from your original intention, you will nevertheless be glad every time you have prepared in advance, especially if you have thought out your pivotal questions. Also, as you gain in experience, you will find that you can foretell most of the problems and changes in plan which your class are likely to suggest, and be prepared for them and use them to the best advantage. The class "adopting" the three younger boys ended by having done many things which the teacher at the beginning did not expect, but each time a modification or expansion of their programme was made, he saw it coming and was ready to turn it to good use. In fact, sometimes he merely saw that the class would be ready for some action, and asked a question without which the boys would never have thought of doing anything. Similar foresight will lead you at every turn to be ready with reference books, pencils and paper, or any other materials, so that when these are wanted they will be at hand and matters may go forward without a delay which would dampen interest.

In each meeting you will need to guard against two dangers. Sometimes you will feel that the students are taking a great deal of time to come to an opinion and are

not covering much ground. As long as the students are all really thinking and keenly interested, let them discuss. One idea thought out for themselves, one difficulty faced and overcome, is worth a dozen conclusions given by you. Remember, the chief object of your class is to be a typical sample of life, and it is far more important that the students learn how to overcome difficulties than that this particular difficulty be overcome quickly.

The other danger is just the reverse. Do not let discussion drag on when all but a few of the class have lost interest. In that case, ask a few questions which will hurry thought to a conclusion. Again, be careful that the argument does not digress onto unprofitable side issues. After a poorly guided discussion the members of the group feel that they have gotten nowhere, and may permanently lose interest. Remember that perhaps the teacher's chief value is in keeping the boys and girls thinking, and thinking to the point.

Finally, *see that the class carries through what it has undertaken.*

There is frequently a tendency for a class which starts enthusiastically to become discouraged when difficulties arise, or simply when sustained effort is required. But to allow them to stop, or to leave the burden of the work to you, is to encourage a habit of abandoning a task when it grows hard—a habit which will infallibly lead to future failure in their own lives and in any Christian work they may undertake afterwards. Sometimes this tendency to give up can be prevented by changes and developments in the work, which then presents constantly new points of interest, as in the class which played big brother to the little boys. Occasionally the teacher must simply insist on completion, pointing out the suffering which else would have been caused to others; or he may have to

sting the class's pride with his scorn. In rare instances the class must be allowed to fail, but in that case the failure must be so evident, and the shame to all concerned so great, that they will realize the seriousness of their lack of persistence. Success, however, is a great stimulus to the repetition of effort, as we have seen, and the teacher who can bring his class to a satisfactory accomplishment of the task which they set themselves, so that they can look back with pride on a piece of work well done, will have firmly fixed in the mind of the students what has been learned, and will have made them more likely to try to live in Christ's way again.

SUMMARY

First, select that one of your classes where you are most confident of success.

Second, get to know your students.

Third, let the needs and interests of your particular students determine the selection of the course.

Fourth, plan the year's work, giving special attention to how you will direct the thought of your first meeting.

Fifth, make sure that your class carries through to a successful conclusion whatever it may have undertaken.

QUESTIONS AND SUGGESTIONS FOR IMMEDIATE USE

1. For your next class, write two questions which will make the students discuss actively for five minutes.
2. Read over the 100 suggested plans and check those that might be successful with your class.
3. Begin at once, with your most promising group, some very brief activity of the sort discussed. *E.g.,* help them to:

Select the hymns for the next chapel or service of worship.

Write a grace for use at meals.

Choose the destination of a Sunday afternoon walk.

Discuss what sort of training the ideal wife should have.

Part Two

THE METHOD AT WORK

I

DESCRIPTION OF SUCCESSFUL CLASSES

These stories are chosen as illustrating in different degrees, and with different emphasis, the principles discussed in Part I. All but one describe classes in China, so as to show how the method may be adapted to the varying circumstances of a particular country.

I

The Class That Failed Successfully:

HELPING A BEGGAR

Reported by R. H. Ritter, Yenching University, Peking

It was a group of senior high school boys who met each week for discussion in the quarters of the leader, in the Chinese section of a great port city. One day it occurred to the leader that the club might be able to do some service in connection with a certain neighbour who was without doubt a most pitiable and useless specimen of humanity.

For several months he had lived in a rough little lean-to by the side of the road. This lean-to was about four feet high at the peak, and three feet wide at the bottom. It was made of small pieces of tin, wired together, was open at both ends, and, of course, leaked abominably in the rain. There was just enough room in it for its owner to lie down, though when he did so his feet stuck out at the end. For furniture he had a fresh change of straw each week supplied by the neighbours, a tin basin (used also as a stove), and a pair of chopsticks.

Lazarus himself (for thus we dubbed him) was deaf and dumb, and could neither read nor write. His clothes were made of old potato bags, sewed on his body; his shoes were of the same material. His hair was long and matted, his face thin and very brown with the dirt of many years. He was possibly forty years of age, though this was difficult to guess at. He never begged, but people would give him food, sometimes already cooked; his very condition begged for him. Some missionaries had tried to approach him, but he had always run away. Food left at his "door-step" was eaten, money was generally buried. Winter was coming on, when it was feared that

Lazarus would freeze or starve. What should or could we do with him?

The first thing the leader did was to invite the boys, after the meeting one day, to walk a little out of their way to see an interesting sight. On the way he explained to them as much of Lazarus' history as he had been able to gather from the neighbours. Lazarus was out, as he generally was at that time of day, and the leader advised the boys to go to look at him again at an hour when he was likely to be "at home." This visit was accomplished by most of the boys during that first week; and thereafter for many weeks the first subject on the club's agenda was Lazarus, this taking preference over all other subjects for discussion.

The second week, the leader asked the boys what they thought they could do for him. Without exception each answer was either "nothing," or was of such an impractical nature that it seemed foolish to all but the boy who was making the proposal. I then asked them to think it over and bring a definite plan, written if desired, when we next met. Some of them evidently thought quite a little over the subject, and there was substantial agreement that (1) we ought to investigate his family history, and (2) he ought to be put in an asylum. A few suggested giving money, but this was over-ruled as worthless. Two boys were then chosen to investigate his history as much as they could, by asking the neighbours and following out clues, and by trying to find a brother that we had heard spoken of; and two boys to make a preliminary report on possible asylums.

These reports were presented the following week. Those who investigated his family succeeded in locating his brother, who, however, would tell them nothing except that Lazarus had been born deaf and that all other relatives were dead. The brother had a wife and home but flatly refused to take in Lazarus. He said he had had him there once before but he was such a nuisance that he could not be tolerated around the house. The brother, too, was poor and illiterate, and generally out of

a job. He seemed to oppose any effort to help Lazarus, but finally consented to raise no objection if we could get him into an asylum.

The report of the committee on asylums was discouraging. They had asked parents, friends, teachers and other boys, but had been able to discover only two asylums. One was a long way off, twenty miles away; the other was very close, but was meant only for cripples and they were not sure whether it would accept Lazarus or not. It was supported by the charity of a wealthy Buddhist business man, Mr. C——. It was suggested that a committee be sent to see the asylum and to ask Mr. C—— if Lazarus might be accepted. Three boys went to see the asylum. It was suggested that a committee of one boy and the leader wait on Mr. C——, as he would be more willing to deal with an adult than with a group of boys. Mr. W——, our Club president, and I went to see him early one morning. We had a satisfactory talk, and he said he would be glad to receive Lazarus. He is a very pleasant and a very capable man. He allowed us to wander through his grounds after the interview, and was very much pleased that we were taking an interest in our poor neighbour.

I also asked Mr. W—— to take me to the asylum, and we visited it together, independent of the other committee. It was the first asylum that Mr. W—— had ever visited, and perhaps was not so shocking to him as to me. But even he said, "I would rather leave Lazarus where he is than imprison him here." It was a filthy place, full of vermin, unswept for months, with foul air, no playground and with an ignorant and untrained manager. Here the thirty-odd inmates existed, doing nothing but sit and eat. Its disadvantages were obvious even to an inexperienced boy. The committee's report was of the same tenor as Mr. W——'s impressions; and we had apparently got nowhere.

The next discussion was on what was the matter with Mr. C——, not, of course, as a person, but as a sociologist. We all recognised his sincerity, but condemned his

methods. The boys, considering their lack of background, could have given some excellent suggestions to Mr. C——. We were glad to hear several months later (not as a result of our investigations, however) that Mr. C—— had moved his asylum to brighter and larger quarters.

The next move was to send all the boys scurrying around the neighbourhood for more asylums, the leader this time giving them some hints as to where they might be found. It had never occurred to the boys, who were government students, that there were any Christian institutions for unfortunate people, and great was their surprise and admiration, after investigating and visiting several of these. In a general discussion on institutional care for the poor and needy which followed, it was readily admitted by every one that the Christian institutions were by far the best in the city. Unfortunately, however, none of them could admit a man of the type of Lazarus. Some were for the blind, others for cripples, others for the sick or the aged or the insane, but none for the deaf and dumb.

Of all the institutions that we visited the one that had impressed us most was the Catholic Home, of which none of the boys had ever heard, though it was only five minutes' walk from their school. We had visited this in a body among the first and the boys immediately fell in love with the sweet little "Ta Mu Mu," an Austrian Sister who spoke good English and good Chinese. Now that we seemed to be nonplussed over Lazarus, the Ta Mu Mu came back into the minds of the boys, and they said that they were sure she would do something. So a committee went there again, and she finally consented to take Lazarus into the ward for the mildly insane. The inmates were perfectly harmless, and Lazarus would not know the difference between insane and sane people anyway.

So it was agreed that we should try to get him there. Three times we went out in a body, most of us staying behind the walls of the nearby mission compound while one or two of the boys went out to try to get him into a ricksha. They offered him money, they made signs of eating, they even tried to lift him into the ricksha; but he

always refused. Some of the boys, after repeated efforts, and because of the embarrassment caused by the large crowd, gave up. But one, Mr. W——, was very persistent. Several times, all alone, without telling any of the other boys, he went out after dark and tried to gain the confidence and friendship of Lazarus. Finally his consent was secured, he was bundled into a waiting rick-sha, and went off with Mr. W—— to the Catholic Home.

I knew nothing about this, but was startled, at about seven-fifteen, to have Mr. W—— burst into my room excitedly and shout at me to run down with him to the Home. Having finally, after much painstaking effort, persuaded Lazarus to go, and having guided him safely to the Home door, he had then, because it was after the closing hour, been refused admittance by the door-keeper. Mr. W—— had hailed a passer-by, hastily explained the situation, offered him twenty cents to watch Lazarus for fifteen minutes, and come rushing back to me. Together we ran back to the Home, and the door-keeper allowed me to see the Ta Mu Mu. Fortunately Lazarus was still at the door, meek as a lamb, and the Ta Mu Mu now let him in. Then Mr. W—— gathered some other members of the club, and together they demolished Lazarus' shack, so that, if he decided to run away from the asylum and go back, he would find his house gone and be the more willing to return and live at the Home; and also in order to keep some other possible Lazarus from taking possession.

The next day most of our club went down to the Home, intending to pay a call on our friend, who, we imagined, was now transformed and happy and wreathed in grateful smiles. But we were met at the gate by the Ta Mu Mu with the sad announcement that Lazarus had accepted his bath and new suit of clothing, and had run away some time during the night. We then went back to his former "home," and the neighbours told us that he had returned very early in the morning, had wept over the ruins, dug around for the hidden treasures, and had then gone off. We searched for him high and low, but could not discover

him again for at least two months. We tried to approach him on several occasions, but he always ran away from us; and, as he shifted his home every few days, we could not find out where he lived.

We had failed in our project. Lazarus was no better off, perhaps even worse off, than before. He considered us his enemies. He was pushed still further back into the depths of suspicion of all mankind. Our efforts were, as far as he was concerned, all wasted.

But as for ourselves?

We followed the final incident with two full hours' discussion on what we had learned from Lazarus. This naturally led into further discussion on institutional and personal service. The dynamic of service was necessarily dealt with, and before we realised it we were at the heart of the message of Jesus. Before the year was out, six of the boys in the club (half of those who had attended regularly) had decided to become Christians. This was not entirely a result of the influence of Lazarus, but was no doubt very largely due to it. At least one boy, Mr. W——, had been so stirred up by his investigations and discoveries, that he decided to go to college and study sociology rather than enter Port City business. He is now a sophomore at a Christian university, a leader in religious and social service work, and a very promising student. Others of the boys have also developed well. It is perhaps obvious that such developments are not entirely due to Lazarus, but neither would they have taken place, I feel, without him.

2

Begun in Peking, Continued in New York

Reported by D. D. Barbour

Twenty padded Chinese children had dropped their coppers into a resounding tin box. "And now," said the theological student who was their teacher, "what shall we do with the money we have brought?" Much prodding produced no more specific suggestion than a gift to the poor, and teacher and children decided to wait until the following week when they could bring each other suggestions. The next Sunday a number of possibilities were mentioned. Ultimately the children decided that since some of their fathers were teachers in a Christian university, they would like to do something for American children in the spirit of Christian friendliness, that the Americans had shown in sending money to support the university. The teacher told the story of a hospital for crippled children in New York where every physical care was given and no occupation was provided for the little patients. The children learned to their surprise that there were children in America poorer than themselves and without a single toy.

By the end of six weeks a dollar's worth of coppers had been brought; the amount increased by not a few pieces of money which had originally been intended for candy. A member of the class was elected to go to the market and buy little painted clay figures, since they were cheap, easy to send and convenient to play with in bed. The money secured nearly a hundred tiny Chinese tigers, men on camel-back, and horses and carts. These the children carefully packed. The one non-Chinese member of the class, aged five, was returning with his parents for furlough, and to him the duty of delivering the toys was given, in a rather solemn little dedication service.

The small boy took his commission very seriously, insisted on carrying the box himself most of the journey home, and asked to deliver it immediately upon arrival. His mother asked the Director of Religious Education of a church near New York whether any of her classes would like to help find a suitable hospital ward and deliver the toys. She found a group of ten-year-old boys who were keenly interested. They wrote a letter to the little messenger and received from him the toys. These they packed in cotton, each in a separate compartment of an egg-box. So many questions arose as to what the tiny figures were doing, that a Chinese meal was arranged with two Chinese students in order to ask for information in preparing an explanatory slip to include in the compartment with each figure. Books on Chinese life and customs were also requisitioned.

Then the class found it necessary to investigate hospitals. They found that their local hospital was putting up a new building and were greatly tempted to sell the little figures for the considerable sum that they would have brought, in order to help erect the children's ward. Finally, however, they decided that they were representing the children in China and must carry out the directions that had been given to them. Meanwhile, the managers of the hospital and the authorities of the Sunday School and the parents of the boys had heard about the little Chinese children and their gift of friendship to America. The boys were asked to show the toys and to explain about them, not only before the entire Sunday School, but in the public school as well.

Finally the wee figures were divided into three lots. One, their representative and the small messenger from China took in person to the New York hospital of which the children in China had heard. One, the boys delivered to the suburban hospital. But the third lot was kept for the Sunday School, and in their report to the children in Peking they included a request that they might keep these themselves for the use of future classes learning about China.

3

Worship for Little Children, Conducted by Boys and Girls

Reported by Marjorie Rankin, Shantung

Our primary children had wriggled and talked through the grown-ups' church service for many years. The wee tots just raced around and laughed and played. We wanted them to learn to worship and so were having them go to church young. But it was completely spoiling the service for the grown people and only teaching the children to be irreverent. And so we started a Junior Church with a Sunday School immediately afterwards. The two took about the same length of time as the regular church service.

It was put up to the middle school [1] boys and girls who were going to help me. We first discussed the problem: the way the youngsters were running wild in church and were acting during the week. Of course the first question asked was, "Why?" The material of the Sunday School lessons and church services was primarily arranged for grown-ups and so went quite over their heads. Thus by the laws of habit formation, they were being taught to let their minds wander. Instead of learning what we hoped on Sunday they were getting the fixed habit of irreverence and inattention. These were becoming connected in their youthful minds with religion.

We decided there were two things the children needed to learn; one was worship and the other behaviour. I told them of a service I had seen in the United States where the children did everything themselves and became so in-

[1] The Middle School is the Secondary School, officially covering the years 12–18, but actually averaging several years older than this and often including students well over 20.

terested in having a real service of their own that worship became a habit. All decided that was a fine idea and that we would try a children's service. Since middle school students were in charge we decided to limit it to children of twelve and under.

Then we made our plans for the service. We used Hartshorne's two books, "Manual for Training in Worship" and "The Book of Worship for the Church School." There were a processional and a recessional; simple responses from the Psalms to be memorised; a simple child's prayer—the children to work it out and memorise it and use it each Sunday; a choir with special choir selections; Bible stories to be told by the children; and finally a benediction to be repeated by all. We changed the processional and recessional, the prayer and benediction, about once in two months. We found that the children loved the repetition, but that in about two months it got to be more or less mechanical.

Theoretically, in our discussion classes everything went well. They understood and planned the whole thing. When it came to working it out it was far, far below my idea. The middle school pupils themselves had never been taught to worship. They had never seen a really reverent church service. They had never formed habits of moral conduct. The only teaching they had ever seen was from a book. They had never been taught to do by doing. In the end they probably learned more than the pupils.

When it came to carrying out our plans, there was a hesitancy at first, due to two of the older girls who were very self-conscious and had a strong influence over the others. The thing that gave it its real start was that the son of the choir leader was wild to have a choir of his own. He entered into the proposal so heartily that all the rest followed. The day school teachers' co-operation was asked for, and in their daily Bible work the children learned the simple responses and the benediction. On Saturday afternoons one of the middle school boys trained the choir. The processional and recessional were hymns

they all knew and were first practised in school. The prayer came from the boys alone, because the student teachers from the girls' and boys' middle schools could not be got to work together. They were just at the age when they were too self-conscious. The older boys remained after Sunday School on several Sundays and worked out some simple things that they wanted to thank God for and wanted to ask his help in. Then the prayer was written down in simple language and all memorised it.

Instead of a sermon, Bible stories were told by the children. The first week we asked who would like to take charge of the service. There were so many volunteers that we had to select. Three were chosen each week on Monday to tell three short related stories. After the second Sunday there was such a demand to be one of the three that it almost resulted in a fight. So the names were written down and taken in order. One Sunday the boys and the next the girls took the service. The primary school teachers and the middle school students who were conducting the experiment co-operated in teaching the stories, in helping the children to pick them out and in training them to speak clearly and loudly.

That was our worship project, which was mostly breaking new ground. To teach them behaviour we decided on Sunday School classes. The church service all told, processional and recessional included, was only from twenty to twenty-five minutes long. Then the pupils had a ten to fifteen minute recess in the yard with games. That was part of the plan also, to teach them to have a good time without disturbing others (the regular church service), to play together in harmony and to be good sports. After that they went back to their separate classes. There was no joint meeting, only classes which each teacher dismissed as he finished.

In planning the work we decided that the main thing was for them actually to do what they were to learn. It was also important to have lessons suitable for children. There may have been some already available in Chinese, but we could not find any.

If the story gave itself to dramatisation, they were welcome to dramatise it either in individual classes or by several classes together. There was never any limit to the time allowed, if the pupils were interested. But we usually tried to dismiss them while they were still interested, before they became bored. That meant that the younger ones often left before the older ones.

Some of the reports that came in on the side from the parents and teachers were most interesting, for the pupils did carry the thing through in their daily living.

As to results, it is hard to say just how great they have been. The experiment has only lasted a half year. There has been very great improvement in reverence in our church service. Many of the parents comment that their children helped more at home. There is a very noticeable improvement in initiative on the part of the children. But the biggest result is in the attitude and initiative of the middle school pupils who were teachers. They planned and carried out a real project. They are learning how to deal with children, how to pray with them and how to tell them stories in an interesting way. They have seen real reverence grow.

NOTE. Worship is one of the critical problems of religious education. Attention is called to the school chapels successfully conducted by students in a number of places; among these are the Hui Wen Middle School, Tientsin, and the Senior Middle School of the Bridgman Academy, Peking. Another account of worship conducted by pupils is found in the fourth story.

4

Worship to Meet Conscious Needs

Reported by A. D. Heininger, Porter Middle School, Tehchow, Shantung

Prior to 1925 attendance at Sunday worship was required of all students. The results were not satisfactory. The unintended learnings accompanying compulsory attendance at worship seemed to be more lasting and more prominent in the minds of many students, than were the impressions we wanted them to get from the worship. Real worship was extremely difficult to achieve.

In 1925 a group of faculty and Christian students discussed the situation and decided to make a number of changes. Thereafter a new type of worship was planned by a committee from the boys' and girls' schools, and supervised by Mr. H. C. Wang, Head of the Department of Religious Education in Porter Middle School.

The worship was carried out in a dignified manner; no announcements were made—instead a mimeographed order of worship was prepared which enabled all present to follow the service. Although there was no suitable chapel with architectural aids to worship, appropriate decoration and some rearrangement of the school assembly hall was made, and this in part overcame the handicap and helped to foster a spirit of worship. Careful attention was paid to the music—both to hearty singing (of hymns as appropriate as could be found), by the whole congregation and to special numbers of music by the Glee Clubs.

The first part of the service was particularly for worship. It consisted of the singing of hymns, the reading of Scripture, and a brief period of quiet followed by audible prayer. Individual students frequently took part

in the programme. Genuineness, deep sincerity, and reverence were made prominent in the worship—and the coming with real needs to a Source of help that could meet those needs.

The students marched out from the hall during the singing of the recessional hymn. The same hymn was used for a period of weeks, until it was familiar and had made a real contribution to the students.

It was found that by careful planning and attention to details it was possible to make this service a very real factor for good in the school life. The worship was built around themes of special interest to students, and planned to meet their needs.

Attendance at worship was elective; *i.e.,* each student elected to attend, or was required to attend a non-religious class meeting held at the same hour. When student worship in the school was started, about two-thirds of the students elected to join. The first period covered about five weeks. Before the end of that time, however, students who had not chosen to attend were beginning to wish they were "in on it" too. "When will we have a chance to choose again?" some of them began to inquire of fellow-students. Each time opportunity was given for choice, a larger number of students chose to attend worship, until all were attending of their own free will. They were *all* attending throughout the latter half of the year.

A goodly number took steps toward church membership during the year, though this Sunday morning worship was not alone responsible. Sunday morning worship became a real factor in the life of the school. There was a "felt need" of giving worship a place of importance in the school activities; this was done, and the results were gratifying. This experiment demonstrated that the student attitude can be changed, that much can be achieved toward releasing spiritual forces in such a student group through common worship carefully planned and given a place of central importance.

5

Mission School Girls as Missionaries to America

Reported by Alzina C. Munger, Taiku, Shansi

The missionary superintendent of an American Sunday School, in sending gifts for our girls, said she had an idea as to the way our girls could help their American friends. Their Sunday School children had pledged a certain sum to help buy a new church organ, and were doing all sorts of things to earn the money. If our girls would send Chinese cash, they could sell them, and make money for their cause.

The girls were delighted with the idea. My thought had been that they would contribute from any cash they might have on hand, but they said: "Please let us wait till we go home for our Chinese New Year vacation, because we can get older and more valuable cash at home. We haven't many here, because they are going out of use."

This plan was immediately adopted. When they came back we had a short offering service at morning chapel, each girl bringing up her little collection. The box was not large enough, and a wash basin was hurriedly brought in. It was heaping full.

The next job was to sort them, and pick out the oldest ones. We sewed these in old-style Chinese bank books, which are made of card-board, and folded fan-like. The coins were placed in chronological order, the name and date placed below. The others were strung separately—K'ang Hsi, Ch'ien Lung, Yung Chih, etc.

I do not know how much the American children made, but I remember that some of the single cash sold for over a dollar apiece, and so we can know that their share toward the church organ was no small amount.

6

A Unified Religious Programme Carried Out by Senior Middle School Boys

Reported by E. J. Winans, Tientsin

This is a report of an experiment in using the method of teaching suggested in this book. It was the first attempt by the writer with this method. Any imperfections are largely due to a fear on his part to throw over entirely all preconceived ideas and requirements. However, this was his most successful class.

The teacher undertook this in the required curriculum Bible class,[1] having as his aim the growth and development in character of the ten boys. He had the class for two years consecutively, the last two years of secondary school. The theme of the course was "Applied Christianity," and the students entered whole-heartedly into how it can be applied in daily life. The class was an experiment on the part of the students as well as on the part of the teacher, and the spirit of adventure was manifest throughout the two years.

Following is the report of the work of the two years in the words of the students themselves. The class assigned certain sections of this report to each of the members. It may appear from the report that the study was one part and the activities and investigations were another; this is due to the fact that separate groups wrote the reports, one of the study and one of the activities, and not because they were separated in the minds of the students. The report was written in sections in both English and Chinese. The leader merely assisted the editing committees and did not write a single sentence of the report for them.

[1] A required curriculum Bible course is a part of the regular class work in the same sense as is mathematics or history.

REPORT.

In the senior class of our school we have ten students. The principal is the leader of our Bible study class, two periods a week. Seeing the corruption of society, we are trying to find some possible means to improve conditions. We are all students and have responsibilities to serve our neighbours, though we lack a large amount of money. For two years we have been discussing some of these important problems and investigating a few factories. Now we wish to state the results.

In the Bible class, we are studying the important subject, "Applied Christianity." Christianity is the best religion. It elevates civilisation and increases blessings for human beings.

First, life is sacred. All men are created equal. Rich and poor, old and young, have the same valuable life.

Secondly, we have discussed the brotherhood of men. According to the Holy Bible, we are descendants of one father. Some people say we are not the descendants of one ancestor. This dispute is not important. We realise that a good man always increases the welfare of society, while a bad man always does damage. In a society, men and women must help each other to do things for the general good. Our clothing, food, houses, and other things come from our brothers who work hard in various factories, and have not any chance for education. We put on fine clothes while they do not. We know hygiene while they know nothing. Is it right that we should enjoy comforts and let our brothers suffer alone? No, it is wrong. We must forget ourselves in order that we can help our brothers.

Thirdly and finally, we have discussed the principle that the strong must help the weak. There is no might but right. The rich must sympathise with the poor. The strong must help the weak. If we know God is our Heavenly Father we can understand why we must carry out his will.

When we had discussed the above important principles of Christianity, we immediately felt that we must try our

best to help our neighbours, although we are only students.

(1) Last spring we investigated the native residents south of our school, studying their living conditions, sanitation, and daily life.

The houses they live in were dirty, awkward, low, small and made of reeds covered with mud. Each room was crowded with four or five persons, including men and women, old and young. Along their streets and lanes, there were dirt and refuse which produced an offensive odour. They pour out dirty water on the road and spit everywhere. After we saw this condition, we called on the landlord and asked him to appoint certain workmen to sweep off all the dirt and refuse and make it as clean as possible. Fortunately, he assented to our request and now all the streets and houses are much better.

The people living in this section were poor and uneducated. The men as well as women were hard labourers in factories, shops and foreign firms. They had not any estate but working. Because of the lack of money, parents could not support their boys or girls to attend schools. Though young, some boys or girls had to work; some had no games to play; and still others were dirty, inactive, and weak. Having seen such a condition as this, we were sure that China expects every youngster to be good, strong and wise. Therefore we started plans in order to help these boys and girls. Now we have established a Free School for them. At present there are more than forty boys and girls. Through the help of our schoolmates, we teach them such easy lessons as Chinese, arithmetic, stories, writing, history, hand-work, etc. Besides these we teach them to play games and try to make them as happy as we possibly can.

(2) We also made a survey of the rug factories[2] of the neighbourhood to find out the conditions under which the boys are working. We divided our class into four

[2] The manufacture of rugs is one of the chief industries of Peking and Tientsin, and especially appeals to school boys because it uses child labour.

groups to do this work. Our reports are in general as follows:

Each of the rooms where they were working was no larger than 3,240 cubic feet. And in so small a space there were two looms at each of which five were working. The windows were few in number and small in size and yet all were closed. Hence, ventilation was so poor that it was unpleasant to stay there even for a few minutes. The boys slept and ate in the same room where they worked. And no places were provided for the boys to play, to bathe, etc.

The small boys were between the ages of thirteen and seventeen. They work diligently about three or four years without getting one cent as wages and not even a suit of clothes, only some poor food. They get up at six o'clock in the morning and go to bed at ten or eleven at night. They spend the whole day working except a few minutes for meals and therefore they get no time for recreation. They have no rest on Sunday and no holidays except at New Year's and the spring and autumn festivals, only about ten days in a whole year.

Knowing the poor condition of our neighbours, we cannot help planning and starting to help them.

In the first place, in order to improve their intelligence, they have to have at least an hour each day for study. Copies of newspapers and helpful pictures are also needed in a factory.

In the second place, we students of this class plan to get them together and tell them some Bible stories or history of some of the great men of the world.

These are the facts which we have learned and we want everybody to know them and to help change these conditions which are hindering the development of China into a Republic of free men.

Help is not only required here in Tientsin but also everywhere in China. Through our investigations and service, we understand more intelligently social conditions, and perceive the great love of Jesus Christ. Therefore,

we respectfully report these events to you, and sincerely hope that students of China will gladly do the same works and report their results in newspapers or magazines for reference.

METHOD AND EVALUATION.

In the method used a few points stand out clearly. In the first place, the class was led to choose for themselves from a series of possible courses. No effort was made to cover any particular book or portion of the Bible or to follow any particular textbook. The course of study grew as the class proceeded, and grew out of their own problems and the questions which they themselves brought to the class. The boys searching the Scriptures for solutions to these gave them knowledge content required. Often the class study was discontinued for one day or even both days of the week in order that the class could go together to make their study of real life. Sometimes they also had to miss the school chapel, thus coming to realise that their own religious life was directly connected with the life and conditions around them, and that their activities for the welfare of others were a part of their experiment in real Christian living.

The examinations at the end of the terms were of the nature of written reports, and the answers to questions growing directly out of the course. At the time of each examination, the students were asked to suggest questions for discussion during the ensuing term. These were added to the questions which came up continually in the course of their investigations as they tried to apply the new ideas which they were getting. An absolutely free and democratic method of class discussion was maintained throughout; often the teacher went to the group with an outline and a topic all prepared which had to be discarded, for he was met with a concrete issue or problem from the boys. Though this was disconcerting to the teacher at times, it was essential for him to fall into line in order

to maintain the spirit of co-operative endeavour and experimentation. When the leader was determined to see his suggestions carried out, the success of the scheme was diminished.

The class carried through to a conclusion several plans, each of which led on to something further, and they ended the course with suggestions of still further things which could be done to help China. Two results of the class will indicate why the teacher feels that it paid. Before the final year one of the students went to the Peking Union Medical College and entered the pre-medical course. Later, when asked whether he was keeping up his spiritual life, he said he had no difficulty in doing so because he had learned while in the Bible class to relate the facts of life and scientific knowledge to his own religious life; so he had not suffered as had many of his classmates who had studied the Bible merely as a report of facts. He is now one of their religious leaders. The rest of the class who took the last year in the same school, though no Bible was required, organised a discussion group under the auspices of the school Y. M. C. A. to continue the discussion of similar topics for themselves and their younger schoolmates. Incidentally, though part of these students were only nominal Christians and part not yet church members at the beginning of the course, when they graduated all were actively and openly Christian and all had joined the church.

7

Minor Prophets Guiding Action To-day[1]

Reported by William H. Gleysteen, Presbyterian Mission, Peking

CLASS. Last year of secondary school.

COURSE. (A part of the regular school work.) The Minor Prophets.

OBJECT OF THE COURSE.

1. To show that the prophets were the spiritual and social reformers of their day.
2. To create a sense of need for similar functioning in society to-day, on the part of men who see social wrongs and who also see God.

METHOD USED.

The study of the Book of Amos is taken as an illustration. The historical setting is so unfamiliar, that it is unwise to ask the student to puzzle over the text by himself at first. The study begins with the teacher's introduction to the book. "For three transgressions of Tyre, yea for four, I will not turn away the punishment thereof."

Damascus, Gaza and Edom are all mentioned, together with their transgressions and God's inevitable punishment in the end. These names mean nothing, but modern cities, Berlin, Leningrad, Tokyo, Washington, Peking, may be used in the present day political and social setting, and the analogy will be clear and impressive.

[1] This story illustrates how a teacher may keep to an assigned subject and yet use to a certain extent the methods discussed in this book.

Amos himself makes an application of ancient history. "Thus saith Jehovah: 'For three transgressions of Israel, yea for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes . . .'"

APPLICATION TO PRESENT DAY NEEDS.

Prophecy to Amos meant foretelling the individual and social consequence of disobedience to God's will. Students see at once that such prophecy can never be suspended in any nation.

Who were God's prophets in China in ages gone by? Who are the prophets of to-day?

What are the social needs of your neighbourhood in Peking? In your home village?

(1) Do you know them in detail?
(2) Are you concerned about them or do you merely talk about them?
(3) Do you wish to study carefully the needs of one social group?
(4) Are you willing to use your knowledge as all knowledge must be used if it is not to become a curse? (This question logically comes later.)

This is a challenge to every student.

1. Suggestions are made as to studying the conditions of ricksha coolies, beggars, prisoners, soldiers, etc.
2. Students are given choice of the group they wish to learn more about.
3. A preliminary report is made which is likely to be very superficial and uninteresting. What is the matter? They fear they have no prophetic zeal. Respect for the prophet goes up.

The class discuss how to proceed. They go out again with definite questions which leads to information they never dreamed of. They go to the home of a ricksha-puller, see his wife and children, the poverty and the squalor. As a result, they want something to be done for this particular family. Who will do it? The government through the police, some one suggests. No, they must do

it themselves. Investigation continues. A report is made to the entire school. It is near Christmas. It is voted to contribute funds for clothing, millet and coal. Purchasing, distributing and investigation committees are appointed. They ask their families and friends to contribute. The gifts are taken to the homes in person.

RESULT.

1. Social insight.
2. Neighbourhood contacts.
3. Sense of personal responsibility and personal ability.
4. Fresh interest in the Bible.

NOTE. It might appear that this use of the Prophets was merely a point of departure for social studies. In fact, this was not the case, as a very careful study of the prophets was made.

8

Text-books Adapted to Local Needs

Report of work done by Mabel Nowlin, Changli

In some country districts of North China the majority of the children only attend the Christian schools for three years. A group of teachers in Changli under the leadership of Miss Mabel Nowlin undertook to work out a course which would help their children to do the things which they were actually doing every day, in a way which might be called Christian. A plan was drawn up suggesting certain things to do, certain information which would help them to do those things well—whether Bible stories or laws of hygiene—and certain plans for worship which were based upon the activities. This outline was given to eight or ten village school teachers who were all girls of average ability and training. The plan and its purpose were explained to them and they were asked to try it out for the first school year, using only those parts of it which actually bore on the situation of the children whom they taught, and adding new lessons in the same spirit on matters which had not been included. The first year was to deal with home and family tasks, and the first lesson took up the question of gathering peanuts, which the children largely harvest and which are their main occupation at this time of year. The second lesson was built, in a similar way, around bringing in the sweet potato vines, and later ones considered preparing wadded coats for the winter, carrying the baby, and helping mother prepare dumplings for the New Year feast. The second year was to deal with problems of the life of the village, and tasks were outlined which the children could undertake and which could make it a better place to live in. The third, it was intended that they study the life of

Christ, with the idea that by this time they would be interested in knowing about the person who outstandingly succeeded in leading the kind of life which they had been trying to live.

The village school teachers became extremely interested and took it up with an enthusiasm and an intelligence which was unexpected, in view of their age and limited training. They suggested a number of important activities which it was especially vital the children should learn to carry out in a Christlike way and which in these simple rural communities were similar to those that they would carry out as grown-ups. The practical difficulties that had to be met helped the teachers in thinking through the purpose of the course and in working out how to present it. For instance, it was impossible to conduct any service of worship, however simple, for children with no Christian background, without there arising such questions as "Who is God?", "What kind of things does he want us to do?", "How do we know?" The use of hymns immediately brought in the name of Jesus and questions about him. The use of prayer showed that the children had presuppositions about the way to get into touch with God or the gods which had to be discussed at once. And so the first year's course was altered, so that the first lessons dealt with the questions which the children had actually raised about the religion which they were beginning to study, and about God as Father and his care and provision for his children.

Throughout the work Miss Nowlin and her co-workers tried to make the activities of the children the focus for both the study and the worship. It was found possible to do this and yet use a text-book, felt so indispensable by the untrained teacher. To a surprising degree the needed pictures, stories, etc., were found in the geography, history, civics, science and reading lessons. In the religious curriculum outline references were made to these pages in the text-books, helping the teachers to plan the whole as a single activity.

The course is to appear in printed form, so that it may

be tried and improved by others. It is interesting as showing how closely religious teaching may be connected with the conscious needs and the daily activities of the children and may allow considerable initiative to teachers and pupils and yet bear in mind the limitations of the usual little country school teacher and her demands for explicit directions which she may follow. Of course, in so far as the plan fitted the needs of the villages of North China, the problems dealt with would not be those of cities or of distant localities. Local variations were allowed for to a certain degree, however, by offering about twice as many lessons as there were lesson hours, and suggesting that the teacher at the beginning of the year go through the list and choose for her use the half of the lessons which were most applicable to her own village.

9

Conducting a Half-day School and an Eye-clinic

government school students

Reported by William R. Leete, American Board Mission, Tientsin

I

Over eighty students were enrolled in Bible classes in three of the large government higher schools of Hopei, Tientsin. They had studied courses in the life of Christ and had individually shown considerable interest in the Christian attitude toward life.

The members of these groups were invited to meet together at a social to be given at the church and there to consider what might be done to help the community in a Christian way.

Over sixty boys and girls attended the social. The girls were teachers in the Church girls' primary schools, and were invited to join. The leader spoke of the interest many of them had expressed in Jesus' mode of life, and also of the needs of China for Christian service. Several forms of service were mentioned as examples of what the group might accomplish if it would, and the members present were asked to suggest other enterprises. Those considered were: (1) a Children's Playground, (2) Boys' Club, (3) Kindergarten, (4) Ricksha Coolie Relief, (5) Free School for Poor Children, and (6) Popular Education Work. Five-sixths of the votes cast to determine which plan the group felt most interested in and able to do were cast for the Free School. It was also decided that the group should attempt only one thing at a time, and that all should unite in making the school a success. A

committee was elected to investigate and report as to the amount of money needed, the number of teachers and who should be chosen as principal.

Thereafter the group met every other week under the name of the Students' Endeavour Society. They raised the $30.00 necessary to run the school through the summer. No money, however, was paid to the teachers, for it was voted that all services should be voluntary and no tuition should be asked. Enough of the members remained in Tientsin for the summer to make it possible to run the school the whole year round. All matters have been decided by the principal and the committee in charge, or referred to the whole group for settlement whenever the problem seemed to be very serious. In this way the school has run continuously for eighteen months.

After the first year it was decided that religious instruction ought to be given. The exact content of the course might well have been taken for extended discussion in the regular meetings of the society, but there appeared to be so many religious questions in the minds of the members themselves which they desired discussed, that this work will have to be left to a committee, though undoubtedly the committee will report to the whole group. And the group will discuss the wisdom of the committee's outline. This will mean that for several weeks at least the whole group will study the question of what is central to religion, especially the Christian religion, and how it can be taught to children. It will also mean a careful consideration of the contents of the Bible and the evaluation of the Bible as a book of religion. The question of compulsory religious teaching will come up in a most practical way.

II

After the above society had succeeded in running the Free Day School for over a year, and had raised enough money to keep it going for three months longer, it seemed that there might be more that it could do. Many of the members could not assist in the day school work, for the

membership included many who had graduated from some school and were now doing office work all day. When, therefore, a Christian boy working in a near-by rug factory called on the leader and told of the frightful conditions under which he worked, the leader felt that here was an appeal that presented a situation which students ought to consider and meet.

He first approached several outstanding members of the society and asked them what they thought of the rug boy's story. The response was hearty and the boy from the factory was asked to speak to the group and make his own appeal. The whole group then asked him what he thought they could do to help him and the other boys, and whether his mates couldn't come to the church for classes, or whether they could go to the factory and teach the boys to read. He emphatically said "no" to this proposal, for the manager would never allow the boys to take this time from their work. He suggested (as the result of previous talks with the teacher) that the best approach for the reform of the conditions at his factory would be medical relief for the boys at the loom with eyes diseased through the irritation of the wool fluff. He said that the manager had to admit that boys with trachoma did inferior work, and, therefore, that time put in curing them would not be lost. After the boys' eyes had been cured, then the manager might be persuaded to allow them a class some evening or some form of recreation.

Before deciding whether to attempt this new enterprise, however, the society told the rug worker that they would have to see whether they could ask a doctor to direct their work, and, if so, to get an estimate from the doctor as to the expense involved, the amount of work which would have to be done and the number of boys needing treatment. The investigation of these points was entrusted to a committee, which should report to the whole group as soon as possible. Before allowing things to go so far as this, the leader had already made himself reasonably sure that such a doctor could be found, and now offered to help the committee find him.

The doctor and the committee went together to the rug factory for their first call, met the manager and examined the eyes of about fifty boys. Ten were found with bad cases of trachoma—among them the Christian boy—and fifteen others demanding less vigorous treatment. The doctor estimated that $10.00 would cover most of the expense, but the committee would have to make up the sticks and bandages for the treatments.

The committee then reported most enthusiastically to the society, which asked them to continue as an executive committee and to enlist as many of the members as possible to report at the rug factory at the times when medicine should be given. It happened, as the teacher pretty well foresaw, that those doing office work were the ones best situated to undertake this task. Thus the two elements of the society are now fully engaged with these two projects, each feeling interest in the work of the other.

More than this, as soon as the manager can be won over the student members wish to give a course in reading and writing "the thousand characters" to the boys of this and neighbouring rug factories in the evenings by means of a stereopticon.

10

A Sunday School Conducted by Middle School Girls

A FOCUS FOR RELIGIOUS WORK

Reported by Alice C. Reed, American Board Mission, Tehchow, Shantung

Shortly after the opening of school I talked to the girls, comparing their many advantages with the utter lack of many of the little girls in near-by villages. Eight girls reported themselves as interested in trying to help these little girls, and we met at Sunday School time to make plans. At this first meeting a secretary was elected.

The purpose of the group was discussed and finally recorded as two-fold: to serve society, and to help the children near us who could not read.

In the discussion of the purpose, various thoughts were brought out. We want to save the souls of these children, but that is best done through actual teaching. By helping these children, we can bring about a better understanding of our own school in the minds of people in the community. We can perhaps help the adults through their children.

A Sunday Charity School was to be held from eight to twelve on Sunday mornings in the regular primary room of the school. The four hours were to be divided into eight periods, each taught by one girl. The programme included singing, arithmetic, Bible stories, reading, games, hygiene, writing, with history and geography on alternate Sundays.

The order of classes was not fixed, so that the same leader would not have to miss church each Sunday. The plan was that only two should be absent from church each time.

To secure pupils for the school, the girls divided into three groups who would go, accompanied by a teacher, to near-by villages to try to interest the children. Twenty little girls promised to come. Some failed to attend more than once or twice, but others were added later, so that the total enrolment was nearly thirty. The attendance was never very regular and was encouraged by a little gift at Christmas and again at Easter. On two or three occasions I went with one of the leaders on Sunday morning to a village to gather up the little girls.

Our group met for a half hour each week to report the preceding Sunday's work and future plans and methods. I myself rarely went into the classroom, as I did not want the children to think that it was in any way my enterprise, but gave all my help in the discussion group. We discussed what Bible stories should be taught, which gave an opportunity for a discussion of such questions as these: Why am I a Christian? What has my faith done to me that I should wish to pass it on to others? What is the first thing that should be taught to non-Christians?

It was not easy work, as attendance was irregular and the children would stop coming if the teacher did anything to displease them; but there was steady progress throughout the year in the interest of pupils and leaders. Something was really started that has continued, and will give increasing benefit as time passes.

II

School-boy Foster-fathers

Reported by R. H. Ritter, Yenching University, Peking

A sophomore Bible class in a government college in Peking was transformed, after adequate discussion by the students, into a Big Brother Club. The leader told them something of the Big Brother Movement in America, and each student decided to accept the responsibility of one Little Brother.

The students found the greatest difficulty in securing boys. They did not want to have them too near the college, for fear they would become too familiar and visit them too often, thus exciting distrust among the other students. Nor did they know just how to approach a stranger, nor how to gain any contact through a social service agency. The leader was very new to China and could not help them much. This may have been an advantage, as the students expended a good deal of thought and effort over the problem themselves, finally securing sons of servants, of ricksha pullers whose stand was at the college gate, or of other men of whom they knew something. With this point of contact, their friendship with the boys had more naturalness and the embarrassment was removed. The leader also took a boy.

For several weeks each student saw his boy at least once a week, and reported on his progress to the whole group. As they learned new things in the history of their wards, these items were also reported, and aroused a good deal of interest. As we came to be more familiar with the boys and their history, this reporting lost effectiveness, and was finally reduced to once a month. From then on one period of the class each month centred around the reports, with a service lesson in the Bible as a back-

ground; there was also one meeting a month in the afternoon, with both Big Brothers and Little Brothers present, at which we played games, and sometimes a Big Brother would tell a story. The last such meeting was a meeting for worship, as two or three of the class had become Christians by that time.

The leader tried to give as many hints to the students as possible on their personal dealings with the boys, but most of them confined their efforts to teaching. They tried to give at least one hour a week to this teaching, particularly in reading and writing and in hygiene. One of the students, through his contact with his Little Brother, was able to give considerable help to the family in a time of crisis. The students at first had a tendency to think that the giving of money was the best thing they could do; but after discussing this at a class hour, it was decided that the rule of no gifts should be adopted.

12

Dressing Dolls for "The Poor Little American Children"

Reported by Alzina C. Munger, Taiku, Shansi

Girls should have an opportunity to give back when they receive so much. I suggested to our students that American children would be happy to see how Chinese girls were dressed, and that they take the undressed celluloid dolls in our Christmas packages, dress these dolls, and send them to the people who had sent us so many gifts. They were delighted with the idea, and our sewing work for some time consisted in making clothes, every detail just like our own. Each girl was allowed to do as she pleased, in embroidering slippers, making fancy cloth buttons, etc.

We received back word of the delight of the American friends. So folk in two countries got to understand, and perhaps appreciate, each other a little better.

13

Choosing the Most Worth-while Religion

Adapted from the report by William H. Gleysteen, Principal of the Presbyterian Boys' School, Peking

A class of eighteen-year-old boys was assigned the history of religion as a part of their daily school-work. They began by a discussion of the ideas underlying Judaism, Buddhism, Islam, Confucianism, Taoism and Christianity, both Protestant and Catholic. They then set out to collect data upon which they made reports. For the greater part of the year they visited temples and libraries, spending much time in interviewing the leading scholars of the different faiths and in going to the homes of families who practised them. They planned with care the questions likely to yield most profitable replies. They also described in class experiences and customs in their own families. As they proceeded, they tried to discover what were the elements of weakness or of strength in each religion, and what were its social values. There was a special interest in discovering "whether Christianity presupposed a denial of all other faiths, or was inclusive of everything that was from above." In the end, the boys found to their surprise not only that there was more they admired in the teachings of Christianity than in those of any other religion, but that Christians, in striking contrast to followers of other faiths, made a serious effort to put their beliefs into practice, and that their daily lives showed a notable difference from those of the non-Christian families around them. This led the boys to take up a careful study of the life and teachings of Christ.

14

A Christmas Party

AN EXAMPLE OF SOCIAL SERVICE BY FACTORY BOYS

Reported by Lennig Sweet, Y. M. C. A., Peking

For some years a club had been carried on in a Christian rug factory. In 1922 it was suggested to the members of the club that they try to show the meaning of Christmas to boys less fortunate than themselves. This suggestion was received enthusiastically both by the owner of the factory and by the boys themselves. A Christmas dinner and entertainment was decided upon. The boys were earning from twenty cents to eight dollars a month and each promised to give something to defray the expenses of the party.

December was a busy month with money to be collected, carols to be practised by the factory band, normal classes to be conducted for those who were to teach games to the guests, apprentices to be trained to wait on the table, etc.

Guest tickets were given out at the Salvation Army Soup Kitchen, and on Christmas morning the factory boys were given two tickets each, which they distributed on the streets to beggar boys and rag pickers.

Altogether seventy-five of the poorest children of the city and thirty of their parents came to the party. After being given a meal of soup, rice and bread an entertainment was held for them by the factory boys. The chairman was one of the older apprentices, who gave a short talk which told the guests why they had been invited to the party and what Christmas meant to the workers. The speech was followed by a programme of games, songs and fun entirely worked out by the boys.

The party has been repeated for the last three years.

It is eagerly looked forward to by the forlorn little factory hands as the great event of the year. It gives them a feeling that they are worth-while members of society and that they, as well as others, have a part in helping those who are unfortunate.

15

Christmas and New Year Festivities

Reported by E. J. Winans, Methodist Mission, Tientsin

The class consisted of sixty-three students about fourteen years old. They were divided into three club groups for their curriculum Bible study and group activities, social and physical. The Bible course followed the required programme, The Life and Teachings of Jesus.

When Christmas was approaching, the teacher told how a class of boys had tried to help some people at Christmas time, also how one of the older classes in the same school was helping some boys in the rug factories. The group were eager to do something. At the time of their club meeting, they decided to visit a factory to see whether they could help. When they went the group was too large, so they divided and visited four factories. On return they compared notes. One committee was appointed to solicit subscriptions from the members and another to purchase candy, fruit and nuts for the boys. After Christmas, the committees reported at their club meeting that they had raised 1,019 coppers, and had spent about nine coppers in ricksha fares to take their gifts to the factories. The balance was used as directed and all was accounted for. The older boys had invited the factory boys to school and had given each a bag of food. The younger boys had filled four boxes with good things to eat, one to each of "their " factories. The club members were delighted with this first effort and wondered what they could do more.

It was February and Chinese New Year was approaching. A committee was asked to visit the factories. When it was discovered that the factory boys had only one week's holiday in the year, they decided to limit the pro-

gramme that they had planned to three days. A school of any sort was decided against, for they felt that the boys should have a chance to have some fun. They would also want to get out on the streets to look at the shops part of the time.

The plan decided upon was for the boys to come to the school each morning for three days during New Year's week. A delegation called for them the first day and brought them to the school; for the small shy factory boys were fearful of this new experience. Each day a committee of eight or ten boys came to help and about sixty boys came from the factories. Stories, music on the victrola and on Chinese instruments, games indoors and outdoors, were the chief items on the programme. The students found that many of their songs and stories failed to get any response; they found that many of the games which they tried to teach the boys failed. Why? They began to realise the different life and environment in which they themselves lived from that of the factory boys. They discovered a big need and reported to their classmates on their successes and their failures. These experiences were good food for thought, illustration and discussion in many future Bible study classes.

This summer several of the members of this class are taking active part in the Daily Vacation Bible School programme of this same school, running a free school in which over one hundred boys and girls are enrolled. Thus a piece of work, when started, keeps going on, if only it is encouraged.

The leader found a weakness of the plan was that it was the work of only a small number of the group which was too large to function as a unit. The result was that the large majority of the students took no active part and were not much interested. Wholehearted participation of each member of a group is essential.

16

Practical Sanitation

Reported by Sie Tong-shan, c/o Prof. W. F. Hummel, Nanking University

The material in First and Second Samuel, used in the fifth grade of the University of Nanking elementary school, described vividly and naturally the warm friendship between David and Jonathan. Thus it automatically led me to carry out a Friendship Project.

The pupils began to think and discuss what they could do to express their friendship. They thought that the people of the city were also their friends, and as a result they decided to help them by writing and publishing articles to show how diseases are carried by flies, how these diseases can be prevented and how flies can be destroyed. They all agreed with the suggestion, brought out by a clever boy, that each member of the class should write an article and hand it to me, asking me to select the best one for publication. I did not select any particular article, but I took some sentences from one paper and some from another, and I corrected and rearranged them in good order and gave them to the secretary of the class to rewrite. The pupils were satisfied. The article consists of two parts, namely, drawings and descriptions. The drawings show where the flies come from, how they carry diseases to food, and the nature and results of these diseases. The descriptions translated into English read as follows:

"Spring has gone. Summer is coming. The weather becomes hotter and hotter, and the flies come out more and more.

"Brothers, we must know that flies are our greatest enemies though they are small insects. They have killed many people.

"Flies are carriers of various diseases.

"Flies carry the sputum of tuberculous people and excrement of diseased animals and then come to eat our food. How dangerous it is to eat such food!

"Therefore we must prevent the diseases and destroy the flies.

"Methods of preventing diseases caused by flies:

(1) Food should be kept away from flies.

(2) Do not eat any food on which flies have been found.

"Methods of destroying flies:

(1) Fly-trap. Make a conical shaped frame out of bamboo cut into small strips and bound together with string.

(2) Fly-swatter. Break one end of a piece of bamboo into small strips and bind them together with string.

(3) Fly paper. Mix resin and wood-oil together, boil until it becomes very sticky and then paste it on the paper."

The treasurer of the class collected money to defray expenses of printing and the managers took charge of the material to be printed.

The pupils divided themselves into two groups for circulating the printed papers; one group went to the southern part of the city and the other to the northern part.

17

Training Village Christians in India

Excerpts from "Rural Education in India" by W. J. McKee, ("The International Review of Missions," July, 1923)

The aim of the school at Moga is to give an education to selected village Christian boys suited to their rural life and needs with the object of their returning to the villages to help uplift their own people.

It is clear that an education provided indiscriminately for all in a residential school where the parents are able to contribute so little towards the cost of keeping and educating the boy, is altogether too expensive. For this reason it is necessary to select pupils carefully and to endeavour to secure those who will exert a real influence in their communities when their schooling is finished. Emphasis is placed upon evidence of character and personality and upon mental capacity.

It was necessary in the beginning to make a careful study of the social life of the village, so as to determine what type of curriculum would best meet the pupil's needs. Our effort was to get him to see not only the present needy condition of the village, but what the village and his own people might become through Christian service, and that he had a peculiar responsibility and privilege in the light of his training to go back and help in their uplift. We have succeeded in getting our graduates to go back to the villages and also there is an enthusiastic desire to give their time and strength for the uplift of their people.

In describing in detail how we are endeavouring to have our curriculum closely related to village life and needs, we shall discuss it under three heads: classroom instruction; character development; and school life.

With regard to classroom instruction, the emphasis is not upon a text-book, but rather upon the pupil's environment and the problems that arise in it. The advantage of such a plan is that pupils are carrying on in school the activities they will probably be engaged in when they leave school and learning better methods of doing them. They are also learning to use the same method of work that we all use in life.

When they first enter the school, the teacher talks with them about their home and its relationships, because that is close to their experience and interests. Gradually various problems arise and the pupils become interested and purpose to find solutions for them. It may be the problem of housing the family, and the pupils purpose to build a house. They observe other houses, make inquiries and mobilise their own experience. They decide in consultation what materials they will use and how large a house they wish to build. In the measuring of this and laying out the plan, there is the necessity for learning how to measure and how to count (arithmetic). Suppose they decide to build their house of sun-dried bricks. They must make these bricks and that raises the question of their size; the making of a mould, the determining of the number they will need for each row (more measuring, counting and arithmetic). Or, the teacher may read stories to them about certain homes and the pupils form the purpose of wanting to read such stories for themselves. In this connexion all the beautiful Bible stories about home and home relationships are available either for the teacher to tell or read or for the pupil to read. The problem of beautifying the house and grounds, and the animals in connexion with the village home, furnish opportunities for nature study. In all this work the pupils' thoughts are directed to their village homes; in solving the problems which arise there, and in the improving of present conditions they find the need for a wider knowledge and outlook. The emphasis is first upon the village and its life; then upon the wider outlook, additional informa-

tion and experience, with the object in view of using these to improve existing conditions. The responsibility for finding a solution to these problems is largely placed upon the pupil. They collect the information, formulate their plans, carry out the work and judge the results. The teacher acts mostly as a guide, seeking to direct the work into the most profitable channels and to keep alive the pupils' interest and enthusiasm.

This same type of curriculum and method of organisation is used throughout the school and Middle School.

Regarding the development of character, investigation and experience indicated that the village child was frequently lacking in initiative, persistence, self-reliance, organising ability, co-operation and the spirit of service, and a sense of responsibility. In many cases the dignity of labour needed to be emphasised, education being looked on as a means of escape from manual labour. To meet these conditions, the school seeks to make use of both the classroom and the school life and activity. Initiative is developed in the pupils as they are encouraged to put forward their own purposes and plans and the means they wish to use to achieve them. Co-operation is emphasised in class projects, where each pupil contributes his own ideas and where all help in the making of plans and in the carrying of the work to completion. A pupil learns to abide by the decision of the group and to subordinate his own ideas and plans, if the group approves of others. All through the project the pupils are led to realise that the project is theirs and that they are responsible for all its details and its satisfactory completion. The dignity of labour is emphasised in the hand work which it is necessary to do in constructing the various projects.

This, and most of the other characteristics mentioned above, are emphasised in the school's gardening, farm and village, home industry work, which is also organised partially on a project basis. Each pupil has a garden plot of his own and from the fourth class up each has both a

garden and a farm plot. The pupils are entirely responsible for these.

While most of the fathers of our pupils are engaged in agriculture, yet in unirrigated regions, where only one annual harvest is possible, they have considerable leisure during part of the year. For this reason supplementary home industries are made part of the curriculum.

The foundation and principal source of character emphasis, however, is the Bible and the religious life of the school. Each morning before the beginning of any other work the pupils assemble for a short devotional service followed by a half hour of Bible study. Again during the school session there is a period devoted to Bible study and this often bears a vital relationship to the work of that class. Frequently classes undertake special Bible activities, such as the preparation of a drama, the construction of some special devotional programme, the making of a model, picturing some Biblical event, or the preparation of a special poster or chart. These are usually used for the instruction and help of the other classes in the school. The evening service of worship is in charge of the pupils themselves; they prepare their own programme and appoint those who are to take part. In these meetings their natural musical, story and dramatical gifts find expression and they also provide a means for training in worship and the conducting of group devotions.

In the upper classes the Bible study work has special reference to the life of service to which we hope each of our pupils will devote himself. The seventh class studies the social teachings of Jesus; the eighth has a course on the dedication of life to the service of Christ. Emphasis is laid upon social service and pupils are encouraged to make the best use of the opportunities which present themselves. They look after those who are ill, help smaller boys or sick ones with their garden plots, render help of various kinds in their villages when they return for their vacation, visit surrounding villages each Sunday to conduct Sunday Schools and services, spend from two

to three weeks in teaching and community service, under supervision, before the completion of their course, help in the local cattle fairs, carry on evangelistic work in Moga and assist their fellow-students in various ways. The school vacation is also given at the time of the spring harvest, when their services are most needed by their parents and the village people. The pupils also contribute each month to the support of the pastor of the church, and several times each year raise money for special objects, such as Russian Relief, Near East Relief, etc.

The general school life also makes its contribution to the development of character. A considerable measure of self-government is given to the pupils. In the beginning of the year they have a meeting in which nominations are made for the student *panchayat,* or governing body, and later the pupils vote for the five of these whom they wish on this council. This council looks after much of the discipline of the school and its general welfare. A healthy sentiment has been created in the school against the breaking of promises, disloyalty, unclean talk and similar offences.

The pupils are also made responsible for all their living arrangements. A student committee does the buying, keeps the accounts and works out the cost of the food for each pupil.

The social life of the school centres about games (which are of the inexpensive variety, so that they can be used in the villages), discussion groups for community betterment, dramas and school entertainments.

Lastly, in a school like Moga, where the aim is to inspire boys to go back to the village for its uplift, it is necessary that the school should set an example in extension work and should also seek to keep in touch with its old students, so that their enthusiasm and spirit of service may not be lost. Several supervisors are at work in the villages of our area seeking to help the teachers and old students now in service there. Each year for two weeks they come into Moga for a "refresher" course and a spe-

cial normal course lasting five months is also available for those in service who cannot attend the longer training course.

One of the most encouraging things at Moga has been this development of character and outlook and the growth of a spirit of service in the pupils.

II

OUTLINES FOR GROUP ACTIVITIES

Lennig Sweet

1. HEALTH EDUCATION.

Background for the work.

Learn eight kinds of contagious diseases, how they are contracted and three ways of preventing them (by trips to health centres, centres of contagion, talk by a doctor, reference books, etc.).

Carrying through the work.

Health campaign, vaccination, or "swat the fly," "clean-up," etc. Committees on publicity, parade, organisation, prizes (if any), etc. Committees doing their work—actual work of vaccination, fly-killing, etc.

Bible Study.

Does God send disease? (The problem of evil.)
Jesus' attitude to disease.

Criticising the work.

Points for improvement next time.
What did we learn concerning Public Health?
What actual improvement in the health of the community will come directly or indirectly? (through aroused public opinion, etc.)

2. HELP TO A POOR FAMILY.

Background.

What are some of the poorest districts in our city?
What are the causes of this poverty? (Reference books.)
What is being done to alleviate it? (Speaker from other organisations.)
What is our part? (Would helping out a family be the thing to do?)
What is our purpose in doing this?

Carrying through the work.
Choosing two or three possible families.
Preparing questions on needed information.
Getting the information through visits to the families.
Reporting to the group and deciding which family is to be helped.
Helping according to plans.
Bible Study.
Christian view of poverty.
How much emphasis would Christ give to "social Christianity"?
Criticising the work.
What progress are we making with the family?
What are we doing that is wrong? How change this?
What changes for the better do we see coming as a result of our work?

3. Educational Trip—to Places of Business, Philanthropic Organisations, Historical Sites, Government Offices, Jail, Etc.

Background.
This work, as all others, should grow out of an interest of the class; it may be called forth by a festival, a crime, an important current event, a public topic such as nationalism, capitalism, etc.
Carrying through the work.
Where shall we learn more about this? When? How?
Committees or individuals appointed as needed to arrange for tickets, meals, admittance, etc.
Careful notes during the trip.
Reports as to what was learned and observed.
(A good idea is to have competition in reports and send the best one to the head of the institution visited.)
Bible Study.
This project can open up many Bible study topics.

For example:

(a) A trip to a business enterprise: The golden rule in business. Can a person be a modern business man and a Christian?
Christ's teaching on wealth, on stewardship.

(b) A trip to a Christian philanthropic enterprise: The relation between Christianity and service.

(c) A government institution: What is a Christian citizen? What is a Christian government?

4. Father and Son or Mother and Daughter Banquet.

Background.

What is the former ideal of the relation of parent and child?
What is the present ideal?
What can we keep of the best of both?
What things prevent the closest relations between parents and children in modern China?
Would a party or a banquet be worth having?

Carrying through the work.

Appoint committees on decorations, games, speakers, music, food, working up attendance, reception, etc.
These committees should report to the whole group as they go along.
Hold the banquet.

Bible Study.

Jesus and his home.
Jesus and his mother.

Criticising the Project.

What was our purpose? Did we attain it?
What were the strong points?
What change in plans should we make for next year?

III

ONE HUNDRED PLANS

Suitable for Groups of Secondary School Age

Most of the activities listed below have been selected because of their actual uses in classes in China, sometimes in a number of places. Some can be completed in a few hours, others require a whole year. All have as their object that the pupils shall become more Christian in the natural relationships and interests of their everyday life.

First steps are the most difficult, and so special emphasis is put on plans which have aroused in indifferent or antagonistic students a desire to attempt a more Christian way of life. Of course other activities must follow the completion of the first one, until the students have come to live always as in Christ's presence. With nothing less than this can we rest satisfied.

NOTE. Further information about the details or results of the plans suggested can be obtained directly from the person or book from which they are quoted. These are listed in pages 133-134, under numbers corresponding to those printed in brackets after each plan. Where, as frequently, the same type of work has been tried with success by more than one of the authorities quoted, only one has usually been referred to, except in instances where the method adopted by the various groups was notably different. Activities not actually used in China are only mentioned where they seem especially suitable and where they appear in easily accessible books.

Shaver's "Project Principle in Religious Education," and Gregg's "Group Leadership and Boy Character" give lists with special reference to the needs of students in the United States, and Programme Suggestions for Canadian Girls in Training and for Tuxis Boys have been prepared for Canada. The publications of the Boy Scouts, Girl Reserves and similar organisations are also suggestive for groups and countries other than those primarily intended. The recent practice of the best classes in one's own neighbourhood are an additional source of ideas as to possible lines of activity.

JUNIOR MIDDLE SCHOOL

(*Junior High School—Ages about 12–19*)

1. Preparing and leading a service of worship for their own department or for younger pupils. (See the stories by Miss Rankin and Mr. Heininger.)
2. Writing a group ritual for a club. (4)
3. Selecting the twenty-five (or more) best hymns (Scripture passages or prayers) for use in the students' devotional service, with something about their authors and the circumstances under which they were written. (28)
4. Writing a life of Christ for a particular group of boys in India with whom they are in correspondence. Some knowledge of conditions in India is necessary if this life is to be clear and helpful to the Indian boys. (16)
5. Planning a journey to the places of interest in St. Paul's life, writing an account of what happened in each place, for boys in a school in Beirut. See Ch. I.
6. Preparing a creed or Christian statement of purpose upon the basis of which to seek membership in the church. (10)
7. Having a group discussion based on written statements from the members as to why a girl should join the church. (28)
8. Preparing for and conducting Daily Vacation Bible Schools. (1)
9. Planning and carrying out physical improvements in the church building. (16)
10. Using athletics to develop leadership, moral stamina and good fellowship. Eliminating the fear of criticism and caring only about morale and the game. (1)
11. Providing an evening of wholesome entertainment for the younger members of the school or for the other groups of children. (29)

12. Discovering and honouring the best marble players in one's neighbourhood (requiring tournament organisation and rules of fair play; the purpose being to counteract "playing for keeps" and to foster a sentiment against incipient gambling). (10)
13. Planning a programme for a Christian's leisure time. (16)
14. "Swatting the fly." ("After clearing the compound of flies, the movement spread to the city, resulting in the destruction of 500,000 flies, the decided improvement of the general health of the people, and the practical elimination of cholera for the season.") (1, 3, 4, 12)
15. Writing the lives of the world's ten greatest women in recent times. (31)
16. Making a book of the "twenty-five best examples of Christian living we have seen this year." (10)
17. Discussing what to read and why. (16)
18. Making scrapbooks of national scenes and life for Sunday Schools in other lands. (16)
19. Discussing education. (The place of education in the building of the best life. The present situation in China. What should be done about it? Planning and execution.) (3, 4)
20. Doing work or chores for an old woman or invalid one or more hours a week. (4)
21. Collecting used magazines and periodicals for use in village churches and schools. (33)
22. Planning a graphic presentation of the neighbourhood or city as it would appear if completely Christian. (10)
23. Making clothes for a hospital or orphanage (girls). (16)
24. Making up surgical dressings for a hospital (girls). (16)
25. Becoming familiar with some of the great prayers of the Church. (28)
26. Preparing and paying for libraries for the community. (1)

27. Measuring electric wiring newly installed in the school and comparing with the company's estimates. (Motive: to save money for the school.) (1)
28. Serving as officer in the school. ("The aim is to develop self-control, discover latent leadership and have the students think of the school compound as a real live part of modern society. The ability to carry out a fixed plan or purpose and learning to bear responsibility are developed.") (1)
29. Preparing a set of rules for choosing friends on a Christian basis. (4, 5, 8)
30. Finding the Christian attitude to money. (How to invest? What is success? How much should a boy or girl give away? Ought a Christian to stop working if he has enough?) (3, 5, 8)
31. Writing a history of the church to which the students belong, showing the causes of its points of strength and weakness. (28)
32. Working for world brotherhood. (4)
33. Planning and putting on a pageant, a play or other programme teaching peace. (4)
34. Corresponding with high school students in another country to cultivate international friendship. (1)
35. Making a study of girl life in other countries. (28)
36. Writing accounts of the life of one's own people for books or papers read by school children of another country. (1)
37. Finding the Christian solution to current social problems. (Discovering the problems, finding the Bible teaching, studying situations where this teaching has been applied.) (2)
38. Studying bribery by considering outstanding examples from Chinese and other history of those who did and did not take bribes, and discussing the details of the problem to-day. (12)
39. Writing and giving a play to show traditional and hygienic ways of treating a sick person. (30)

40. Planning and carrying through a series of talks on health and sex development with fathers and sons going together to the meeting. (4)
41. Taking a series of hikes for the purpose of exploring, mapping and making trails, or to study birds and start nature study collections. (4)
42. Making collections of old money, stamps, ores, toys from different parts of the country, etc. (3, 4, 11)
43. Learning how to tell stories and stories worth telling, and then telling them at a story-telling hour of the group, or, better, for children. (3, 16)
44. Undertaking to give a regular amount of time each week to helping the church or the minister, such as ushering, taking up collections, repairing hymn books, distributing lessons, tidying, etc. (16)
45. Taking trips to scenic points, art galleries, observatories, historical museums, temples, and the like. (4)
46. Deciding the Christian method of dealing with current problems brought by the members of the class. *E.g.,* How should a Christian dress? Is it possible for us to love our enemies? What is the cause of the weakness of the church? Is it possible for people to give service without hope of honour? (These were suggested by girls of 17.) (6, 8)
47. At Chinese New Year, Easter or other holiday, planning how some group or family can get joy out of life. (4, 6)
48. Making a study of the contagious diseases and their transmission and doing something to prevent the chief dangers of the local community. (4)
49. Building a model of an African village or providing other material to make vivid the mission study of a younger group. (16)
50. Preparing an original and impressive service for joining the church, or writing some other ritual. (4)

51. Making a book of "acts Christ would have liked" from one's own observation, adding to each the part of the Bible that shows that Christ would have liked it. (10)

SENIOR MIDDLE SCHOOL

(*Ages about 17–23*)

52. Examining the social teachings of Jesus with a view to discovering how many of them could be applied in the local community and what particular way. (6)
53. Interpreting the meaning of God, salvation, etc. (6, 16)
54. Discovering whether God sends sickness, death, famine, war, etc. (4)
55. Learning what parts of the Bible help in solving personal or social problems. See Ch. III.
56. Visiting Buddhist, Taoist, Mohammedan and Catholic churches as part of a study of comparative religion which shall answer the question, "Can religion help our country, and, if so, which religion can help most?" (4, 19)
57. Studying "The Bible in the Light of Chinese Customs." A comparison of present Oriental customs and those of the Bible as evidence that Christianity is an Oriental religion. (1)
58. Planning and giving a Christmas service in a prison, barracks, hospital, etc. (10)
59. Preparing wedding and funeral ceremonials that shall be thoroughly Christian and yet keep the Oriental Pageantry. (32)
60. Assisting the doctor in a baby clinic. (29)
61. Choosing or writing the text book for class use. (18)
62. Answering the daily problems of the class in Christ's spirit. (How can I tell what I ought not to do? How to be a leader? Does being a

Christian help a boy? What is a good citizen? etc.) (3, 4, 16)

63. Making a budget for the church or Sunday School for the coming year. (What ought to be spent and how it should be raised.) (16)
64. Forming an orchestra of Chinese instruments to play suitable Chinese music as prelude, postlude and offertory. (20)
65. Conducting a nursery and Kindergarten during the church service for the small children of mothers who wish to attend the service. (7, 16)
66. Finding out why young people do not come to Sunday School, Bible class or church, and removing some of the causes. (10)
67. Writing a school or church hymn to be sung to some familiar tune, preferably a native tune. (16)
68. Dramatising the story of the Nativity and acting it as the main part of a solemn Christmas service for the school. (16)
69. Making a prayer for Sunday School or Church use by combining the suggestions offered by different classes. This involves much class thought and discussion about prayer. (33)
70. Teaching games to younger boys and girls in the school. (3, 6)
71. Changing available vacant space (*e.g.*, the top of the adjacent city wall) into a recreational ground. (1)
72. Discovering which Chinese and which other games are most suitable for Chinese small boys, and which have most effect on character. (16)
73. Relating biology and purity of heart. ("The spiritual basis of sanitation. Why Sir Galahad had the strength of ten.") (1)
74. Relating Christianity to the modern views of science. (1)
75. Discovering how many of the ways of the past a Christian of to-day should imitate. (See story, No. 7.) (16)

76. Choosing a life work on a basis of personal fitness and of what will most make the world grow into the Kingdom of God. (16)
77. Discovering a Christian attitude toward newspapers and magazines. (10)
78. Writing a play to show the Christian family at meals, at play, at housework and so forth, and giving it before a large group. (30)
79. Making a layette that shall meet the needs of modern baby care and yet be suitable to Chinese conditions and a small income. (30)
80. Preparing and serving meals that are wholesome, economical and attractive. (30)
81. Making posters showing ideal home life for use in a Better Home Week. (30)
82. Watching a modern mother bathe her baby, fix its food, etc. Assisting at the birth of a baby and taking entire charge of it and of its mother during the confinement. (29)
83. Selecting books of value to parents and displaying them during Better Home Week. (30)
84. Collecting descriptions of the home life of some important figures in history. Discussing and evaluating the qualities which were exhibited. (28)
85. Making a study of home life in other lands. (28)
86. Writing articles for the newspaper, Bible stories for teaching illiterates, readers for schools, etc. (1, 3)
87. Planning and conducting celebrations of the three great feasts and the national festivals that shall be Christian and national. (6)
88. Writing letters of appreciation and encouragement to Christian leaders. (10)
89. Considering Christian wives and husbands. (What should a young man's attitude toward women be? Should every man marry? The ideal wife. How to improve Chinese wives. How to improve Chinese husbands. The education of women in its relation to home life. The evils of early marriage.) (1, 4)

90. Discovering a Christian attitude toward communism, capitalism, etc. (4)
91. Making concrete suggestions for improving the city water supply. (1)
92. Studying foreign social customs and discovering the reason for the difference between, for instance, the foreign and Chinese treatment of women. (This of course leads back to the Bible.) (21)
93. Studying business ethics. (Foreign customs, Chinese customs, a possible ideal, etc.) (See Ch. I.) (23)
94. Making a programme for the modern girl. (How to work out a fourfold standard for Chinese girls.) (22)
95. Giving proper care to apprentices and other children in industry. (See stories, No. 6, 9.) (6, 24, 25)
96. Befriending younger boys: playing big brother. (16, 17, 25)
97. Conducting a day school, by students planning, making arrangements, raising money, and teaching it themselves in turn. (See story, No. 10.) (26)
98. Building a swimming pool, skating rink or some other addition to the equipment of the school, with their own hands. (27, 29)
99. Dramatising of some Bible story or story of the spread of Christianity, written and planned by the students, and shown to children or non-Christians. (16)
100. Investigating the condition of ricksha men or other workers and doing something to improve the conditions found. (17)
101. Studying the conditions of the neighbourhood, and making the changes the prophets (or Christ) would have wished made. (6, 19)
102. Finding a needy family, studying its needs, and making some provision for help which meets the needs. (9, 29)

103. Attending a session of court during a case, followed by discussions of local judicial procedure and methods and places of punishment, and coming to a conclusion of what would be Christ's way of dealing with wrongdoers. (4)

AUTHORITIES QUOTED IN THE PRECEDING ONE HUNDRED PLANS

NOTE. The numbering corresponds to that used in brackets after the activities described.

1. Lowry Davis, Educational Review, Vol. XVI, No. 1, p. 74 ff.
2. Lowry Davis, China Sunday School Journal, Vol. XIII, No. 9.
3. Program and Method of Organization for Older Boys. Y. M. C. A.
4. Lennig Sweet, Y. M. C. A., Peking.
5. Questions chosen by boys 17–19 from a list of 50 questions submitted by Mr. Sweet.
6. E. J. Winans, Methodist Academy, Tientsin, Chihli.
7. Miss Alice Reed, American Board Mission, Tehchow, Shantung.
8. Questions given to Miss Reed by a group of 17-year-old girls as vital ones they would like discussed.
9. A. J. Gregg, Group Leaders and Boy Character, Association Press, 1924.
10. E. L. Shaver, The Project Principle in Religious Education, University of Chicago Press, 1924.
11. Otto G. Reumann, at that time in the American Board Mission, Foochow, Fukien.
12. W. F. Hummel, University of Nanking, Kiangsu.
13. Miss Alzina Munger, Taiku, Shansi.
14. D. D. Barbour, Religious Education Magazine, Vol. XV, No. 6, p. 318.
15. D. D. Barbour, *ibid.*, Vol. XVIII, p. 210.
16. D. D. Barbour (Mrs. George B. Barbour), Yenching University, Peking.

17. R. H. Ritter, Yenching University, Peking.
18. R. H. Ritter, Christian Citizenship in High School, Doran, 1923.
19. W. H. Gleysteen, Presbyterian Mission, Peking.
20. Han Yu-Shan, Yenching University, Peking.
21. Miss Lelia Hinkley, Y. W. C. A., Peking.
22. Miss Li Ming-chung, Yenching University, Peking.
23. Wang Yu, Yenching University, Peking.
24. W. R. Leete, American Board Mission, Tientsin.
25. Raymond Lowry, at that time in the Methodist Mission, Tientsin.
26. Yenching Women's College, Peking Academy and others.
27. Canton Christian College.
28. A Guide to Group Leadership. Religious Education Council of Canada, 1927.
29. Yenching University students.
30. Y. W. C. A. groups, Peking.
31. Ginling College, Nanking.
32. Wei Chen-Yü, Yenching University, Peking.
33. Sunday School, Pei-tai-ho.

IV

CLASSIFIED LIST OF BOOKS

NOTE. This is a selected list of the books most useful to a teacher following the ideas discussed in the foregoing chapters, and is arranged under headings in the approximate order of their value from this point of view. Books marked * are available in Chinese.

How to Teach

Shaver, Erwin L., "The Project Principle in Religious Education," University of Chicago Press, Chicago, Ill., 1924.

Possibly the best single book to date on how to teach religion. Prepared for American Sunday Schools, Week-day Church Schools, etc. Many detailed concrete illustrations.

Gregg, A. J., "Group Leaders and Boy Character," Association Press, New York, 1924.

Prepared for leaders of the Christian Citizenship Programme, but useful to all others who wish to make character more Christian. Very readable.

Articles in recent numbers of the "Religious Education Magazine," 308 North Michigan Avenue, Chicago, Ill., too numerous to cite.

This magazine is indispensable to any one making a serious effort to find the most satisfactory way to teach religion.

Elliott, Harrison S., "Process of Group Thinking," Association Press, New York, 1927.

Helpful suggestions on the asking of questions and the guidance of group thinking.

Suter, J. W., "Creative Teaching," The Macmillan Co., New York. 159 pp. 1924.

Shaver, E. L., "Teaching Adolescents in the Church School," George H. Doran, 1923.
A manual for the leader of Sunday School teachers' normal classes. Also suggestive for a person wishing to make a study of the subject by himself. Not a book to be read, but a guide to thought.

Watson, G. B. and Watson, G. H., "Case Studies for Teachers of Religion," Association Press, New York. 296 pp. 1926.
Excellent source material for study, but not of the type for consecutive reading. The first application to Religious Education of a method found valuable in social work.

Klyver, Faye H., "The Supervision of Student-Teachers in Religious Education," Teachers College Bureau of Publications, 1926.
Includes stenographic reports of all that was said and done in certain classes.

"Ten Years in the Union School of Religion," 3941 Broadway, New York City.

* Betts, George H., "How to Teach Religion," Abingdon Press, New York. 223 pp. 1919.
An early book, widely read.

Betts, George H. and Hawthorne, Marion O., "Method in Teaching Religion," Abingdon Press, New York, 1925.
The theory of Religious Education and the process of teaching from a somewhat conservative point of view.

Lee, Hetty, "Present-day Problems in Religious Teaching," The Macmillan Co., London, 1920.
The best treatment of children's difficulties with particular Bible stories, and suggestions as to how to meet them. Based on many years' experience in English schools. Very readable.

The Background

(Books which are essential for complete understanding of present ideas and practice.)

Coe, George A., "A Social Theory of Religious Education," Charles Scribner's Sons, New York. 361 pp. 1917.

The book on whose teaching much of modern religious education is based.

——, "Psychology of Religion," University of Chicago Press, Chicago, 1921.

——, "Law and Freedom in the School," University of Chicago Press, Chicago, 1924.

Dewey, John, "How We Think," D. C. Heath and Co., New York, 1910.

The only one of Dr. Dewey's books which is easy to read, and the one which has perhaps most influenced educational thought.

Books on General Education

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An account of leading progressive schools so told as to make clear their significance. One of the most helpful books for teachers, and one of the most readable.

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An account of a school which for some years applied the project principle to all teaching, under the conditions of the typical rural school.

Pratt, Caroline, and Stanton, Jessie, "Before Books," Adelphi Co., New York. 347 pp. 1926.

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Pratt, Caroline, and Stott, Leila, "Adventuring with Twelve-year-olds," Greenberg, New York. 193 pp. 1927.

"An interesting record of the experience of a group of twelve-year-old children in the City and Country School. A delightful presentation of the atmosphere of the school."

Miller, H. L. and Hargreaves, R. T., "The Self-directed School," Charles Scribner's Sons, New York. 412 pp. 1925.

Book deals with the planning of the curriculum so as to promote creative thinking in the child. Bible study is especially treated on pp. 33–36. Very readable.

Mearns, Hughes, "Creative Youth," Doubleday, Page and Co., New York. 234 pp. 1926.

"A result of an experiment worked out at Lincoln School in New York City. This volume is devoted entirely to the field of literature, especially to the expression of creative ability through poetry."

Washburne, Carleton, and Stearns, Myron M., "New Schools in the Old World," The John Day Co., New York. 174 pp. 1926.

"A vivid and stimulating exposition, picturing a dozen progressive schools visited in England, Holland, Belgium, Czecho-Slovakia, France and Germany."

"Progressive Education," Progressive Education Association, Washington, D. C.

Creative Expression Through Art, April-May-June, 1926.
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Kilpatrick, W. H., "Foundations of Method," The Macmillan Co., New York. 383 pp. 1925.

"General principles upon which the newer ideas of method are based."

——, "Education for a Changing Civilization," The Macmillan Co., New York. 143 pp. 1926.

"A plea for curricula based upon such experiences as will teach the child to think for himself."

——, "The Project Method," Teachers College, New York.

Very brief, and one of the best descriptions of the idea, but requires close reading.

Moore, Jessie Eleanor, "The Missionary Education of Beginners," Missionary Education Movement, New York. 129 pp. 1927.

Collings, Ellsworth, "School Supervision in Theory and Practice," Thomas Y. Crowell & Co., New York. 368 pp. 1927.
Intended for public school supervisors in America and somewhat technical, but suggestive for ministers, principals and others who wish to improve the quality of the teachers for whom they are responsible.

"Religious Education Magazine," articles too numerous to quote.
Extremely valuable to one dealing with religious education.

"Journal of Educational Method," a great many articles.

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Bobbitt, Franklin, "The Curriculum," Houghton Mifflin Co., Boston. 1924.
Only partially accepts the project viewpoint; valuable from the point of view of *what* to teach.

Bower, W. C., "The Curriculum of Religious Education," Charles Scribner's Sons, New York. 377 pp. 1925.
The theory of education on which the project method builds.

Betts, George H., "Curriculum of Religious Education," Abingdon Press, New York. 529 pp. 1924.
Gives explanations and evaluation of all the present available material now published in the different church series.

Bonser, F. G. and Mossman, L. C., "Industrial Arts for Elementary Grades," The Macmillan Co., New York. 483 pp. 1923.
"Presents the possibilities of handwork with children. It is rich in suggestions for club activities."

* Parkhurst, Helen, "Education on the Dalton Plan," Bell & Son, London. 278 pp. 1924.
Describes a widely discussed experiment.

PROBLEMS OF GIRLS AND BOYS

Mumford, E. E. R., "The Dawn of Religion in the Mind of a Child," London. 111 pp. 1916.
Contains the most useful suggestions for teaching tiny children to pray.

Whitley, Mary T., "A Study of the Little Child," The Teacher Training Publishing Association, Philadelphia. 106 pp. 1921.

——, "A Study of the Primary Child," The Teacher Training Publishing Association, Philadelphia. 114 pp. 1922.

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Thrasher, Frederic M., "The Gang," University of Chicago Press, Chicago. 571 pp. 1927.
A vivid presentation of the author's personal contact with gangland in the slums of Chicago.

Coe, George A., "What Ails Our Youth?", Charles Scribner's Sons, New York. 97 pp. 1924.
The author holds that the fault lies not so much in youth as in the mechanisation of industry and education.

Chave, Ernest J., "The Junior," University of Chicago Press, Chicago. 174 pp. 1925.
A study of actual life situations of about six hundred and fifty children, nine to eleven years old, in an American city. Scientifically done and simply told.

Van Waters, Miriam, "Youth in Conflict," Republic Publishing Co., New York. 290 pp. 1925.
The outstanding interpretation of the present unrest of youth and of how to deal with it.

Tarkington, Booth, "Seventeen," Grosset and Dunlap, New York. 328 pp. 1915.
The tale of a seventeen-year-old boy so told as to help the reader to share the boy's viewpoint.

Moxcey, M. E., "Girlhood and Character," Abingdon Press, New York. 400 pp. 1916.
Perhaps the most helpful book about the characteristics of girls and how these affect work with them, but very evidently written a number of years ago.

Slattery, Margaret, "The American Girl and Her Community," Pilgrim Press, Boston.

Kirkpatrick, E. A., "The Individual in the Making," Houghton Mifflin Co., Boston, 1911.
The classic account of the characteristics of different ages.

PSYCHOLOGY

Pratt, J. P., "Religious Consciousness," The Macmillan Co., New York. 488 pp. 1921.
In many ways the outstanding recent book on the Psychology of Religion.

Selbie, W. B., "The Psychology of Religion," Oxford University Press, Oxford. 1924.
A convenient summary and balanced evaluation of the different schools of thought up to the time of writing.

Hadfield, J. A., "Psychology and Morals," Robert M. McBride & Co., New York. 245 pp. 1925.
Presents the main tenets of psycho-analysis in a popular manner, and points out how these may be applied to the field of morals and ethics.

Miller, H. Crichton, "The New Psychology and the Teacher," Theodore Seltzer, London, 1922.
A very simple statement of the contributions of the psychoanalyst to the teacher.

Ogden, C. K., "The Meaning of Psychology," Harper & Brothers, New York. 326 pp. 1926.
"A stimulating survey of the psychological field, showing much originality in the presentation of material."

SEX EDUCATION

Bigelow, Maurice A., "Sex Education," The Macmillan Co., New York. 1916.
Particularly sane, scientific, and most practically helpful to teachers and parents.

Gruenberg, B. C., "Parents and Sex Education, Children Under School Age." American Social Hygiene Association, New York. 100 pp. 1923.

Galloway, Thomas W., "The Father and His Boy," Association Press, New York. 99 pp. 1921.

SOME AVAILABLE COURSES

Perkins, J. E. and Danielson, F. W., "At School with the Great Teacher," Boston, Pilgrim Press, 1920.
A Sunday School and week-day course for children approximately eight years of age.

——, "The Mayflower Program Book," Boston, Pilgrim Press, 1920.
A week-day course in world-friendship and training in service for children 6, 7, and 8 years of age.

Bonser, E. M., "How the Early Hebrews Lived and Learned," New York, The Macmillan Co. 268 pp. 1924.

——, "Golden Rule City," New York, The Macmillan Co.

Boeckel, F. B., "Across Border-lines," National Council for Prevention of War, Washington, 1924.

——, "Through the Gateway," National Council for Prevention of War, Washington, 1925.

Sailer, T. H. P. "What Does Christ Expect of Young People To-day?", Boston, Pilgrim Press, 1926.

Shaver, E. L., "A Leader's Guide for Young People's Projects," University of Chicago. 45 pp. 1925.

——, "Young People and the Church," University of Chicago. 54 pp. 1925.
Mr. Shaver has written nine other similar plans for projects for young people published in 1925–1927 by the University of Chicago Press.

PROGRAM AND RECREATION

NOTE. It is suggested that people in Great Britain and the Colonies use the publications of the Canadian Boys and Girls Work Board of the Religious Education Council and Americans get those of the Association Press, and the Christian Quest Programme.

The Christian Quest, Young People's Program of the International Council of Religious Education. 5 South Wabash Avenue, Chicago.

Young Men's Christian Association Publications, Association Press. 347 Madison Avenue, New York City.
Methods for Group Leaders; Programme Suggestions for Christian Citizenship; Eight Ways of Organising Activity Programmes; Supervision of Group Work. Programme Paper No. 9; Leadership Training Course.

Girl Scouts, The Girl Scouts, Inc. Publications issued yearly. 189 Lexington Avenue, New York City.

Woodcraft League of America, Grand Central Terminal, New York City.

National Boys' Work Board of the Religious Education Council of Canada. 209 Queen Street, W., Toronto 2.
Mentors' Guide; Tuxis Boys' Own Book; Trail Ranger Manual; Programme Suggestions for Tuxis Boys.

National Girls' Work Board of the Religious Education Council of Canada. 299 Queen Street, W., Toronto 2.
Story Worship Material; Programme Suggestions for Canadian Girls in Training, 1927; A Guide to Group Leadership, 1927.

Richardson, N. E., "The Church at Play," Abingdon Press, New York, 1922.

* Bancroft, Jessie, "Games for the Playground, Home, School and Gymnasium," The Macmillan Co., New York. 1909.

Geister, Edna, "Icebreakers," Womans Press, New York, 1918.
One of several books by the same author which suggest games and "stunts."

Handy, L. R., "Church Centered Recreations," Chicago.
A well-organised, loose-leaf book on recreation for the use of club and church leaders. A supplement issued once a quarter keeps the book up to date.

DRAMA

Overton, Grace Sloan, "Drama in Education, Theory and Technique," The Century Co., New York. 289 pp. 1926.
Based upon the actual experience of the author.

Miller, Elizabeth E., "Dramatization in the Church School," University of Chicago Press, 1923.

Candler, Martha, "Drama in the Religious Service," The Century Co., New York. 259 pp. 1922.
"Rich in suggestions for bibliographies and production of religious drama with amateur groups."

STORY-TELLING

Bryant, S. C., "How to Tell Stories to Children," Houghton Mifflin Co., Boston, 1905.

Eggleston, M. W., "The Use of the Story in Religious Education," George H. Doran Co., New York, 1920.

WORSHIP

Hartshorne, Hugh, "Stories for Worship and How to Follow Them Up," Charles Scribner's Sons, New York, 1921.

——, "Manual for Training in Worship," Charles Scribner's Sons, New York. 154 pp. 1915.

——, "The Book of Worship of the Church School," Charles Scribner's Sons, New York, 1915.

Stewart, George S., "Worship in the Sunday School and Children's Service," United Free Church of Scotland. 121 George Street, Edinburgh, Scotland.
Less scientific and theoretical than Dr. Hartshorne's books, but full of practical suggestions, based on much experience. Very short, and very readable.

Sperry, Willard L., "Reality in Worship," The Macmillan Co., New York, 1925.
"Dr. Sperry is concerned to see how art and science and personal religious experience may combine to create significant forms for public worship."

TESTS

Watson, G. B., "Experimentation and Measurements in Religious Education," Association Press. 299 pp. 1927.

Hartshorne, Hugh, and May, Mark A., "Religious Education, Vol. XXII, No. 9, pp. 58.
A description of the Character Education Inquiry. Includes Bibliography to May, 1927.

Pintner, Rudolf, "Intelligence Testing: Methods and Results," Henry Holt & Co., New York. 406 pp. (bibl.) 1925.
"A simple account of the nature of intelligence tests, and a survey of the findings that have resulted from their use."

COMPARATIVE RELIGION

Schweitzer, Albert, "Christianity and the Religions of the World," Allen & Unwin, London.

Hume, Robert E., "The World's Living Religions," Charles Scribner's Sons, New York, 1924.
By a man who combines careful scholarship and knowledge of religious classics in their original languages, with many years of living in the East.

Pratt, James B., "The Pilgrimage of Buddhism," The Macmillan Co., New York. To appear in 1928.

THE FAMILY

Groves, E. R. and G. H., "Wholesome Childhood," Boston and New York, Houghton Mifflin Co., 183 pp. 1924.
Written co-operatively by a mother and a psychologist; readable, scientific, practical.

* Cope, H. F., "Religious Education in the Family," University of Chicago Press, Chicago, Ill., 1915.

——, "The Parent and the Child," George H. Doran Co., New York. 184 pp. 1921.
The two best books so far for parents.

Hill, Patty S., "A Conduct Curriculum for the Kindergarten and First Grade." Charles Scribner's Sons, New York. 123 pp. 1923.
"Activities for young children, invaluably suggestive to mothers."

"Concerning Parents," Child Study Association of America.

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Hoben, Allan, "The Church School of Citizenship," The University of Chicago Press, Chicago, Ill. 177 pp. 1918.

Ward, Harry F., "The New Social Order," Macmillan Co., New York.

Hodgkin, Henry T., "The Christian Revolution," George H. Doran Co., New York.

Elwood, Charles A., "The Reconstruction of Religion," The Macmillan Co., New York. 337 pp. 1925.

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(But suggestive to teachers in other countries)

Reumann, O. G., and Go Sing-hang, "Manual for Boys' Club Leaders," American Board Mission, Foochow, China, 1924.

Geldart, J. H., "Volunteer Work by Church Members in China," China Sunday School Union, Shanghai, 1924.

"Educational Review," A Quarterly Journal published by the China Christian Educational Association, 23 Yuen Ming Yuen Road, Shanghai. Vol. XVIII, No. 1, January, 1926, is a special Religious Education Number. "The Project Method of Teaching Religion in Chinese Primary Schools," Dorothy Dickinson Barbour (pages 29–35).

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